

THE

Baptist Magazine.

JUNE, 1824.

EPITAPHS OF

"The Young Cottager," and "The Dairyman's Daughter."

THE termination of human life presents a scene at which the worldling shrinks with horror, whilst the faithful follower of the Lamb views death as the last milestone towards the house of an affectionate father, where he expects to meet his nearest and dearest friends. Many, indeed, are the afflictions of those whom God is training for a better world: but how often have we seen an affliction leave the Christian far more holy and happy than it found him! No trial, however, can ever be expected to leave him so holy and so happy as death will. In this respect, the last affliction is incomparably the best. Preceding calamities are like waves in the sea, that follow in succession; but, death is so blessed, so sanctified, and so closely connected with unmingled happiness, that it leaves the Christian like pure gold just taken from the furnace, and which needs *no other furnace*. In previous afflictions, affectionate friends may have sympathized, and eventually rejoiced in the happy results: in the last affliction, mortals may see the beginning; but angels only can see the close. And, if the Redeemer himself, in prospect of death, was strengthened by an

angel from heaven, why may we not suppose that angels perform similar kind offices for the redeemed, even before the soul quits "her clay tenement?" and, if those heavenly messengers are ministering spirits, can we suppose their ministration to be suspended in the closing hours of life, when it is most needed? At all events, the Divine Spirit himself gives needful supplies of spiritual strength to believers: so that they overcome all that is formidable in the world, because there is something greater in them than there is in the world; and they overcome death, because there is something in them stronger than death.

Such reflections as these were suggested by a visit to the Isle of Wight, in company with a long respected Christian friend, who kindly solicited the writer to leave, for a few days, the cares and hurry of active life, for a scene so conducive to health, and so exhilarating to the mind. Nor was the invitation a deceptive one: for it was scarcely possible to contemplate the works of God, in that lovely island, without being reminded of that Paradise which contributed to the happiness of our first parents, in the days of their inno-

cence, and which could not THEN fail to excite their holy admiration, and to elicit from them that glory to the Creator, which corresponded with the powers with which they were endowed. We were effectually reminded, however, that the Isle of Wight was not the garden of Eden; for we beheld the memorials of the triumphs of death. On entering the churchyards, we saw, in *conspicuous* characters, the records of the generation that had passed away within our own remembrance. Near *these* inscriptions we saw, in *fading* characters, a tribute of respect to the generation that passed away in the days of our fathers. We also saw stones and monuments covered with yellow and hoary lichen, and containing an account of the grandfathers, and great grandfathers, and still more remote ancestors, till our attempts to make out the inscriptions ceased to be successful.—On these occasions, the reader may easily conceive that we were strongly impressed with the awful and extensive dominion of the king of terrors. Our object, however, was not so much to visit the tombs of the unknown among the dead, as to repair to those churchyards, where we could find the sequestered spots devoted to those, concerning whom we each could say, "Let me die the death of the righteous, and let my last end be like his!" In such researches, we first found the grave of "Little Jane," in Brading Churchyard, where the writer copied her Epitaph, which is as follows:

"Sacred to the Memory of 'Little Jane,'
Who died 30th Jan. 1799, in the
15th Year of her Age.

Ye, who the pow'r of God delight to trace,
And mark with joy each monument of grace,

Tread lightly o'er this grave, as ye explore
"The short and simple annals of the poor."
A child reposes underneath this sod,
A child to mem'ry dear, and dear to God.
Rejoice, yet shed the sympathetic tear—
Jane, 'the Young Cottager,' lies buried here."

Having transcribed this Epitaph, it was natural for us to look back to the important facts on which it had been founded. In the first place, we could not but see that a general maxim of the Divine Government had been strikingly illustrated; namely, "God hath chosen the foolish things of the world to confound the wise, and the weak things of the world to confound the things which are mighty." Thus, in the case of "Little Jane," the stronger sex was not chosen, but the weaker; concerning whom, almost every Christian church testifies, that God has given them the greater honour as to number, and often as to usefulness. But, the history of "Little Jane" more strongly illustrates the maxim, in her tender age. God did not wait till her intellect was matured, but made her wise to salvation in her childhood. There is, also, another point in which the forementioned maxim was strikingly verified. In the case of "the Young Cottager," as in thousands of other instances, God has shown his disregard of riches, and honour, and worldly splendour, by his gracious visits to the humble habitation of the poor. On earth, indeed, "there is a generation, Oh how lofty are their eyes! and their eye-lids are lifted up," (Prov. xxx. 13;) and, in the view of such persons, "Little Jane" would have been an object of ineffable contempt. But there is no such generation in heaven: so that when "the Young Cottager" began to seek God, all the heavenly world took a deep interest in her conduct, and re-

joiced. For our Lord has said, "There is joy in the presence of the angels of God over one sinner that repenteth." And when "Little Jane" had come to the close of her short pilgrimage, death came, not with the awful commission of an evil angel, but with delightful news, like that once announced by the Angel of the Lord, "Behold, I bring you good tidings of great joy." Then was her happy spirit carried by angels to the abodes of bliss, where "the days of mourning shall be ended, and the people shall be all righteous."

Moreover, in the history of "Little Jane," another striking truth presents itself; namely, the extensive usefulness of Christian experience. Paul informs us, that his experience had its use. Thus, in 1 Tim. i. 16, he says, "FOR THIS CAUSE I obtained mercy, that in me first Jesus Christ might show forth all long-suffering, FOR A PATTERN to them which should hereafter believe on him to life everlasting." In like manner, the experience of "Little Jane" has, by Providence, been recorded for a PATTERN to the children and youth of the present generation, and such a *pattern* will it continue to be to millions yet unborn. In "Little Jane" our young friends may see too, by contrast, the danger of not seeking, at an early age, the Saviour she sought: for, at whatever age faith anticipates a blessing, the *want* of faith must forebode a curse. Thus there are two modes in which Divine truth is presented to the mind; namely, in its abstract character, as preached by faithful ministers, and in its efficacious character, as embodied in Christian experience, and, thus proclaimed, wherever that experience is be-

held or made known. In this way, even a poor slave is not precluded from great usefulness in his station: and, in this view of the case, "Little Jane" may have been, and may *yet be* a more successful teacher than many excellent men, who have devoted their lives to the propagation of the Gospel. In short, as her experience is likely to be circulated, for ages to come, it is impossible to assign any limits to the benefits that may accrue from the life of that one humble individual.

On the following day, (July 16, 1823,) we visited the cottage where "the Dairyman's Daughter" had resided; and where she closed the days of her pilgrimage. Her mother, we were informed, did not long survive her affectionate daughter; and the aged Dairyman, we learned, had been dead a few years. The cottage is now occupied by her brother and his wife, both of whom we saw: and, among other interesting particulars, we were highly gratified with a sight of Elizabeth's Bible; on inspecting which we saw, not only her own hand-writing, but also that of a succession of ancestors for more than a century before her death. Here we saw ground for great encouragement to our Bible Societies; for many of the Bibles we now disseminate, may, like that of Elizabeth Wallbridge, pass through the hands of successive generations; and thus our efforts may conduce to the spiritual benefit of many a Dairyman's Daughter, a hundred years hence. When Xerxes, king of Persia, beheld the millions of his army, in the plains of Asia, and reflected that, in a hundred years, those warlike hosts would be no more, the thought filled him with

anguish, and made him weep. But the faithful Christian, who advances in serious contemplation from 1824 to 1924, sees nothing to make him weep with anguish, as the heathen monarch did: for, with regard to himself, he expects to have arrived at the full enjoyment of all his wishes long before that time; and, as to his labours, he knows that they will not be in vain in the Lord.

In passing on to the remainder of the account, it is proper to state next, that, proceeding over the same ground as the funeral procession had done, we arrived at Arreton Churchyard, where we found, without difficulty, the grave we sought. Indeed, every child seemed perfectly familiar with the spot. But it may be necessary to observe, that there are two separate graves, one of which is that of Hannah Wallbridge, who died January 14th, 1800, in the 27th year of her age: and the Reader is requested to bear in mind, that Hannah was the sister of that pious individual, who is emphatically called "The Dairyman's Daughter;" and it will also be recollected, that the death of Hannah occasioned the first application to the Rev. Leigh Richmond, whose exemplary visits were so amply rewarded, by seeing so much of heaven in an earthly cottage.

The writer of this account must, however, proceed to the Epitaph of Hannah's sister, and which is as follows:

"To the Memory of ELIZABETH WALLBRIDGE,

'The Dairyman's Daughter,' who died May 30, 1801, aged 31 Years.

She 'being dead, yet speaketh.'

STRANGER, if e'er, by chance or feeling led,
Upon this hallow'd turf thy footsteps tread,
Turn from the contemplation of this sod,
And think on her whose spirit rests with God.
Lowly her lot on earth—but He, who bore
Tidings of grace and blessings to the poor,

Gave her, His truth and faithfulness to prove,
The choicest treasures of His boundless love,
(Faith, that dispell'd affliction's darkest gloom,
Hope, that could cheer the passage to the tomb,
Peace, that not Hell's dark legions could destroy,
And love, that fill'd the soul with heav'nly joy.)
Death of its sting disarm'd, she knew no fear;
But tasted heav'n, e'en while she linger'd here.
Oh! happy saint, may we, like thee, be blest—
In life be faithful, and in death find rest."

In the preceding Epitaph, there is a slight mistake in the date. For, though the writer has here given it as expressed on the stone, yet he well recollects that the brother's wife stated, that she was present when her sister-in-law died, and that her death happened about sunset on a SUNDAY: and since that time, the writer has ascertained that Elizabeth Wallbridge died on Sunday, the 3d of May, 1801, and not on Saturday, the 30th.

With respect to the poetry of the inscriptions, the writer has been informed, from good authority, that the lines on the stone erected for "Little Jane," were composed by that faithful and affectionate minister of the Established Church, by whom both "Little Jane" and "The Dairyman's Daughter" were visited during their last affliction, and to whom also the world is indebted for a record of their religious experience. In the Epitaph, however, for "The Dairyman's Daughter," the lines were composed by a lady, who is the author of "Elijah, and other Poems."

To those who know not the gospel, nor the power of God, the experience of "Little Jane," and "the Dairyman's Daughter," may appear to be the effects of enthusiasm: and such did the experience of the Apostle Paul appear to be; for, after relating the principal points of his religious life, "Festus said, [with aloud voice, Paul, thou art beside thy-

self," (Acts xxvi. 24.) Thus, "the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; neither can he know them, because they are spiritually discerned." (1 Cor. ii. 14.) But, when the grace of God is contemplated by those who have felt it, how different are their feelings! Hence we read, that when Barnabas had come to Antioch, "and had seen the grace of God, he was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord. For he was a good man, and full of the Holy Ghost, and of faith." (Acts xi. 23, 24.)

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On Evangelical Repentance.

THE Bible, it should never be forgotten, is the religion of sinners, and it follows, as a necessary consequence, that repentance is an essential part of vital godliness. Without repentance, we must perish, in body and soul eternally.

Repentance is founded in conviction of the evil nature, and awful consequences, of sin. In some, it is more pungent than in others, yet it is essentially the same in all who believe in Christ, and turn to God. Till we are the subjects of evangelical repentance, we shall never seek pardon through the blood of Christ, nor live to the glory of God. The body without the soul is dead, whatever be the position in which you may place it.

Repentance constitutes a leading feature, in a truly evangelical ministry. John, the harbinger of

our Lord, preached the baptism of repentance. The Son of God, the great prophet of the church, preached that men should repent, and believe the gospel. The apostles of our Lord preached repentance towards God, and faith in our Lord Jesus Christ.

A pious minister expressed a wish that, if he died in the pulpit, he might be preaching repentance; or, if he died out of it, he might be found practising it. Repentance and faith are graces that should be exercised every day.

How much more desirable is it for a Christian professor, to go to heaven penitent, and be received, than to go presumptuously to the gates of heaven, and be finally rejected.—Yes, solemn thought, "there is a way to hell, even from the gates of heaven, as well as from the city of destruction."

A few brief remarks on the nature, obligations, origin, and effects of repentance, will serve to illustrate our views of this initiatory part of religion.

I. *The nature of evangelical repentance.* What is repentance? There is such a thing as a specious resemblance, without the thing itself. Judas repented, but died in his sins, and went to his own place. Repentance is sorrow for sin; having the heart broken and contrite on account of it.

There is much in sin that calls for sorrow,—the majesty of the Being it insults; the goodness and equity of the law it violates, the value of the soul it ruins, and the deep wound it inflicts on the best interests of society.

When the crucifixion of the Lord of life and glory was charged home on the consciences of Peter's hearers, on the day of

Pentecost, they were pricked to the heart. They were filled with grief and confusion. Divine truth, like an arrow, penetrated their hearts, and left a wound behind, which nothing but the gospel could heal. All must be convinced of sin, and be saved from it, or perish.

Manasseh humbled himself before God. The publican smote on his breast, and said, "God be merciful to me a sinner."—Sin is felt by the penitent as "an evil and bitter thing." Instead of approaching the avenue of temptations, he avoids the occasions of sin. Have you, my reader, ever felt the weight of your iniquities? Do you confess and forsake your sins? Do you implore the illuminating and sanctifying influences of the Spirit of God? Have you ever loathed yourselves, and repented, as in dust and ashes, before the throne of God? All such mourners shall soon be comforted. The Son of God pronounces them blessed, and will give them "beauty for ashes, the oil of joy for mourning, and the garments of praise for the spirit of heaviness."

The conscience being purified, and pacified by faith in the atonement of Christ, a new song is put into the mouth of the penitent; "Though thou wast angry with me, thine anger is turned away, and thou comfortest me."

II. *The obligations to repentance are numerous and powerful.* Having offended God, the best of beings; having violated the law of our creation, and come short of the glory of God, we ought to repent and forsake our sins.—The faithful and true witness hath said, except we repent, we must all likewise perish. Human life is short, and yet it is

the only period in which repentance is available.

In the grave there is no repentance, and in hell the obduracy of sinners will be complete and everlasting. Go to the death-bed of sinners, witness their horrors, and listen to their dying regrets; that you may learn the necessity and importance of repentance. They mourn at last, when their body and their flesh are consumed, and say, "How have we hated instruction, and our hearts despised reproof." The consequences of impenitence are not confined to this life, but will go with us into eternity, and spread themselves through everlasting ages. The wrath of God will come upon the finally wicked, to the uttermost, and abide for ever. Hope, the sweetner and comforter of this life, will not enter hell, but leave the miserable victims of insulted justice, bound in the chains of despair for ever and ever.

The mercy of God, through Christ Jesus, the Mediator, forms a powerful and constraining motive to contrition and genuine repentance. God in Christ, under the gospel dispensation, is reconciling sinners, of every description, to himself, not imputing their trespasses unto them. Invitations of the freest grace, and richest mercy, are addressed in the word of God, to sinners of every nation and every clime. "Ho! every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk without money and without price." If any man thirst, said the blessed Jesus, at one of the Jewish festivals, let him come unto me and drink. He that cannot repent, and will not deny himself, hath said, "He

that cometh to me, I will in no wise cast out." O may the marvellous loving-kindness of God, lead the reader of this article to genuine repentance, that needeth not to be repented of!

III. *The origin or source of repentance, like every blessing of the gospel covenant, must be traced up to the grace of God, and derived to sinners, through the atoning death of Jesus.* By grace ye are saved, to the utter exclusion of all works, and human worthiness. The sinner must feel himself impoverished and ruined, before he will understand or relish the gospel. In consequence of the Redeemer's humiliation unto death, he is now exalted to give repentance unto all that come unto God in his name.

The usual means employed by our Lord and Saviour, in producing repentance, is the preaching of his own word. "When they heard this;"—a plain statement of the word of God, by Peter, on the day of Pentecost,—*"they were pricked to the heart."* Though none are now charged with the immediate act of the Saviour's death, yet all have slighted and neglected his great salvation. All have lived in ignorance of the nature of his mission, and at variance with the design of his death. Such persons must clearly understand, that, by the works of the law, no flesh can be saved. The law is holy, and demands perfect obedience. The soul that sinneth shall die. All have broken this law, and come short of the glory of God. Some by open vice; and others by pride and secret love of pleasure. By the law is the knowledge of sin, and of death, as its natural and necessary consequence. The free unmerited grace of God, in Christ

Jesus, is the only effectual source of relief to fallen perishing man. The love of God provided and sent the Saviour into our world; to seek and save the lost. Repentance and remission of sins are preached in his name. All that receive the atonement are justified from all things, and shall be saved from wrath to come.

Sinners must know, and believe, that the gospel is the ministration of the Spirit. By his powerful, but gracious, influence, men are convinced of sin, enlightened, renewed, and made holy. "This grace of God, that bringeth salvation to lost, dying man, teaches him to deny ungodliness and worldly lust, that he may live righteously and godly in this present world." The balm of the gospel, while it gives peace to the conscience, quickens its sensibility and spiritual tenderness. While it removes the terrors of guilt, excites loathing of heart for sin, and promotes *spiritual, impartial, and persevering obedience.*

IV. *The effects and blessings connected with evangelical repentance, correspond with the grace of God, and the influence of the Holy Spirit.* Guilt and confusion will fill the heart of the once rebellious, but now contrite, humbled, abased sinner. Prejudice, that formidable barrier to the entrance of truth, will now be broken down and removed. Shame and remorse will fill the heart.

The returning sinner will stand self-condemned, before the tribunal of God, and his own conscience. Instead of objecting to the purity and strictness of God's law, his mouth is stopped, and he stands confounded, and without excuse before God. He sees no way of escape from anticipated

wrath, but what is revealed in the gospel of the grace of God. The effect of truth on the heart, is not always alike instantaneous, and powerful; yet it is substantially the same in all true penitents. Jesus who appeared, before conversion, without form or comeliness, is now seen as the "altogether lovely, and the chiefest amongst ten thousand." Yes, he is now become the sinner's salvation and song. For safety, he takes refuge in the Saviour's wounded side—and, for purity, washes in his streaming blood. Repentance is introductory to the enjoyment of all spiritual and heavenly blessings. Such as the full and free pardon of all sin, complete justification, renovation of the heart, joy in the Holy Ghost, admission into the family of God, and the bright hope of immortality and eternal life.

We may be assured, that God will not forsake a work, in which his people's happiness, and his own glory, are so deeply concerned. He will perfect that which concerneth us, and will present us faultless before the throne of his glory, with exceeding joy. Then the tears of repentance will be lost and absorbed in pleasures, pure and unmixed without any alloy, vast and unbounded; constant and eternal.

W. B.

London, March 4, 1824.

Reply to Lamed on Baptism.

To the Editor of the Baptist Magazine.

SIR,

The Congregational Magazine, both of this and the last month, contains observations on

the mode of Baptism, by a correspondent, under the signature *Lamed*. The main object of the writer is to impress his readers with the opinion that baptism cannot mean immersion, and this he founds on a supposed sense of the word used for baptism in the Syriac Testament. According to his theory, our Greek Testament is, in fact, not the original, but a translation; for, since the Syriac, or, at least, a similar dialect, was spoken when our Lord was on earth, the Evangelists translated the terms used by our Lord into Greek, and hence the importance of considering what is the meaning of the words when translated back into Syriac. Now, as the Syriac words baptize, baptism, &c. are derived from the root עמד, what does this root mean? This is the point to which *Lamed* wishes to draw his readers attention, because, from the usual sense of עמד among the Jews, he thinks he gains a point of consequence. He says, in his paper in this month's Magazine, "it was asserted, in my former paper, that it is *evident* the word עמד could not be employed in the sense of immersion. Many may, perhaps, consider the assertion too strong, but to me it appears scarcely strong enough; for to say that '*to stand*,' cannot signify '*to bow down*,' '*to fall down*,' '*to lie down*,' or '*to be let down*,' makes a very near approach to a *self-evident* proposition, which precludes all reasoning, and must be referred to the common sense of mankind. The word in question had been in ordinary use among the Jews, and, as far as can be traced along the current of ages, its radical import continued invariably the same. But, like many other terms, in dif-

ferent languages, it was ultimately transferred from a common to a sacred use."

Lamed's theory is now laid before us. If עָרַךְ could not be employed in the sense of immersion;—if this is *evident*, and the expression is not *too strong*, but scarcely *strong enough*, still what does it prove, even on his own ground? Nothing more than this, that the Syriac translator of the New Testament used a word that did not signify immersion, but not that our Lord was not immersed, or did not enjoin immersion; unless *Lamed* can prove that the term used by the translator was certainly the term employed by our Lord, by John the Baptist, and by the Apostles: but how is this to be done? Should he say, there is no other word in the language that will apply to the rite of baptism, then how did the Syrians express themselves when they wanted to say a person or thing was *immersed* or *sprinkled*? Did they use a term for baptism, the root of which, according to *Lamed*, signifies, '*to stand*,' but which had no reference to some specific mode of administration?—and was their use of the term so manifest "that it is *evident*" it "*could not* be employed in the sense of immersion." These are the questions we ought to consider.

Let us go then to Syriac scholars; to men of distinguished reputation for their knowledge of the language, and see how they understood the Syriac term used for baptize, baptism, &c.

In the first place, consult BUXTORFII JUN. *Lex. Chald. & Syr.* on the root עָרַךְ; he says it means *Baptizari*, *INTINGI*, *ablui*, *abluerē se*. Here, *to be baptized*, *DIPT INTO*, *to be washed*,

to wash himself, clearly supposes that the learned author was not of *Lamed's* opinion.

In the next place, SCHAARF, whose *Lex. Syr.* stands so high, says, on this word, *abluit se*, *ablutus*, *intinctus*; these senses are only what we had before; but he adds, *IMMERSUS IN AQUAM, baptizatus est, he is IMMERSED in water, he is baptized*. He observes, also, its connexion with the sense of the Hebrew and Arabic word, and says, "*re altiore, columna, palo sustinuit, fulsit, stabilivit, crexit, tinxit, baptizavit*. Conjug. II. *fulsit, sustinuit columna palove, baptizavit*."

If we go to SCHINDLERI *Lexicon Pentaglott.* on the Syriac use of the root, we shall find the same senses as before, nearly in the same words; *baptisatus*, *IN AQUAM IMMERSUS*, *tinctus*, *lotus fuit*.

So also in that vast store of Philology, CASTELLI *Lex. Heptaglot.* we find the same terms; *ablutus est*, *baptisatus est*, and in the Aphel Conj. *IMMERSIT*, *baptizavit*.

I need say nothing respecting the eminence of these men as scholars, it is confessed by all who are competent to form an opinion; but it is clear that they are in *direct opposition* to *Lamed*. So far from asserting that "it is *evident* the word עָרַךְ *could not* be employed in the sense of immersion," they assert that it *was so employed*. So far as the authority of these eminent scholars extends, it is altogether in favour of the Baptists.

But then the Etymology is pleaded: in the Hebrew, the root signifies *to stand*. It does so; and it is used also in various collateral senses common to the use of the same word in the Arabic

language. Let us now observe the application of this word in the Oriental languages. They all acknowledge the original root *מנע*. We have seen how it is used in the Syriac. In the Chaldee it is used also in the sense to *arise*. In the Ethiopic it signifies to *erect a column, to fix, to render firm*, (as by a column.) But in the Arabic we find an extensive use of the word, embracing all these senses: and, by the researches of the learned, we see how they are connected together. We are told by WILLMET, in his *Lex. Arab.* that the primitive sense of the term is to *press, to lean upon*. GOLIUS, *Lex. Arab. in voce*, informs us it signifies, in the I Conj. 1. to *weigh down, and break any thing by a burden, by disease, or by love*. 2. to *intend, to propose*. 3. to *support by a pillar or prop*. 4. to *receive any thing for the purpose of using it*. 5. to *be wet with rain, (peculiarly) so that earth or dust coalesces*. 6. to *bruise the interior part of the bunch of a camel's back, by sitting upon it*. In the second Conjugation, the character of which is to render those verbs transitive, which, in the first Conjugation, are not transitive, and to express their transitive force more strongly, if transitive in the first Conjugation, we find the senses of the word are, to *sustain, or bear up by a pillar or column*;—and, as if, says GOLIUS, it was the transitive sense of the fifth signification, or the Syriac *מנע*, to *baptize*. Here we see the primitive idea pervading the whole. In the fifth sense, the person or thing is so *pressed* by rain, that dust, earth, &c. coalesces; and the transitive sense signifies putting a person into that situation; hence it was

used in the sense of *baptizing*, which was the means of doing it. This explanation, afforded by men who had no design of strengthening our views, but only of explaining the words of the Oriental languages, sets aside *Lamed's* notion, and shews us the link by which the word *מנע* came to be applied to baptism. If it be said, the fifth sense only applies to the effects of a shower of rain; it is replied, it is clearly the effect of so *copious* a shower, that earth and dust coalesced; and therefore, in the transitive sense, to make a person or thing *thoroughly wet*, and hence it is used in the sense of baptism or immersion, because it produces this effect.

Should any object that *Schindler* says, that people were baptized *standing*, I reply, his own statement shews his opinion in complete opposition to *Lamed's*. His words are, "*baptisatus, in aquam immersus, tinctus, lotus fuit; stabant enim qui baptisabantur*." 'He was *baptized, immersed in water, dipped, washed; for they stood who were baptized*;' clearly shewing that he thought the people baptized went deep enough into the water to be immersed as they stood; for he had just before told us, the word *מנע* signified *he was immersed*. In ancient times, baptism was sometimes administered by the administrator descending with the subjects into water sufficiently deep to immerse them by bending the body forward, and to this mode *Schindler* seems to refer.

But, besides, it may be shewn that *מנע* was employed in the sense of immersion. To say nothing concerning Mark i. 5, where we are told by the Syriac translator that John was baptizing

(מַעְמִיד) the people in Jordan river, nor of passages which, it may be said, contain the point in dispute, and, therefore, cannot be quoted on either side; the term is used in other places, where it cannot be fairly understood to mean any thing but immersion. In Mark vii. 4, the word occurs in the Syriac to express the *washing* of cups, &c. which we know *were immersed* whenever the ceremonial of purification was needful. Again, when the Evangelist mentions the Pools of Bethesda, and of Siloam, John v. 2, and ix. 7, he uses in both places, the same term, *κολυμβηθρα*, a word which *Schleusner* says, means "properly a place in which we can swim," and, in each instance, it is translated in the Syriac by a derivation from *מָדַע* viz. *מַעְמִיד*. In plain terms, the Syriac translator calls a place in which we can swim—a BAPTISTERY.

To mention only one instance more, which is drawn from the Old Testament; when the spoil taken from the Midianites was purified, it was commanded that "every thing that may abide the fire, ye shall make it go through the fire,—and all that abideth not the fire, ye shall make go *through the water*." Num. xxxi. 23. Here the Syriac translator without ceremony uses the word *מָדַע*, rendering the last expression, *baptize in water*. I now leave the reader to form his own reflections on *Lamed's* assertion, "that it is evident the word *מָדַע* could not be employed in the sense of immersion."

It is surprising what a variety of attempts are made to argue us down; and equally surprising the class of arguments used for

this purpose. We have seen Etymology tortured in different ways, and, after all, what is done? Such endeavours to gain support, clearly shew that the cause of sprinkling or pouring is become desperate. Could it be maintained by direct, substantial evidence, expedients like these would be considered of no value, and would not be exhibited; lest they should weaken the force of other arguments. It is a little singular, that, in the same month in which *Lamed* is sending abroad the assertions we have been examining, a writer in the *Christian Observer* informs us, that "it was only upon extraordinary occasions that the rite [of baptism] was administered in any other way than by IMMERSION during the first four centuries." *Christ. Obs.* p. 211.

I am, Sir,
Yours respectfully,
A BAPTIST.

May 6, 1824.

ANTICIPATIONS!

THESE may be painful or pleasant; and, at some seasons, both fears and hopes may exercise the mind, producing their appropriate effects of pain and pleasure. Not to mention many circumstances to which these remarks are applicable, I confine myself to the approaching ANNUAL MEETINGS OF THE BAPTIST DENOMINATION, which cannot be contemplated with suitable feelings, without anticipations either of anxiety or delight, by those who know that much, very much, depends upon these, as regards the manner and spirit by which they are conducted and attended, as to the future interests of the churches; the

Missions, and, perhaps, the spiritual interests of thousands, or even millions, of our fellow-creatures.

That these Annual Meetings have been productive of very great and beneficial effects, as to the welfare of the Denomination, there are, perhaps, few who would attempt to contradict; and that they have afforded an opportunity for the expression of brotherly love, and the concentration of the talents and energies of the Denomination, none can deny:—to mention but one instance will be sufficient to prove their utility!—Two years since, the Baptist Missionary Society owed upwards of £3000; the *immediate* removal of this burden had neither been attempted nor contemplated by the Committee, though some of them had assisted in advancing the money; but a worthy Deacon from the *country*, in the Committee Meeting, at the Mission Rooms, previous to the Public Meeting, modestly proposed a plan, by which the whole debt might be removed during the year: this was afterwards adopted, and, though its accomplishment appeared improbable, yet it was effected: and the Society, at the last Anniversary, had the satisfaction of hearing, that, without any injury to the regular subscriptions and collections, this large sum had been more than realized: and the Society thereby relieved from heavy pecuniary embarrassments. Had no other good resulted from the Annual Meetings than this, the evidence of their utility would be fully established!

The object proposed by this paper is to induce all the persons of influence, in our churches, if they can by any means accomplish it, to resolve

they will attend the future Annual Meetings in London! They will be received with ardent affection and undissembled respect, by their brethren in the metropolis, who well know how to estimate their worth, and how to appreciate their usefulness, in the churches of which they are members, and to the Denomination of which they are ornaments. Many arguments might be employed, if it were thought necessary, to induce them not to let the opportunity, in the present month, be lost for throwing their offerings into the Treasury: offerings not merely of their money, (that is comparatively inconsiderable,) but of their wisdom, and prudence, and zeal; and, above all, of their prayers! O that representatives from all our churches could be seen assembled at the Meeting, appropriated to the purpose of imploring the Holy Spirit's mighty working upon the hearts of all our Missionaries, and all our Ministers! "Without me," said our Lord, "ye can do nothing." Who is there among us, that does not cordially believe this Divine aphorism? Who does not feel it, and daily acknowledge it in his secret and family devotions? It might be added, Who is there among us, who *practically* believes, and acts upon the spirit of this sentiment, and, therefore, depends wholly, and implores constantly, the assistance of the Holy Spirit of God, expecting no good results from all our contributions towards the ministry of the word, and the spread of the gospel without it?

The deaths of some of our Missionaries, and the afflictions of others: the distressed and divided condition of some of our churches, and other circum-

stances, imperiously call upon us to unite as a *Denomination*; and the objects to be promoted by the *Annual Meetings*, afford opportunities for all Calvinistic Baptists, to imitate the primitive Assembly at Jerusalem, and to be of "one heart and one soul in one place."

APELLES.

*Observations on the Letter of
"Projector" in the last Num-
ber of the Magazine.*

To the Editor of the Baptist Magazine.

SIR,

It is evident, from the style and spirit of "Projector's" letter, that he is one of our Denomination, of no common or ordinary character. That he possesses a liberal and benevolent feeling towards the future respectability and welfare of our churches, is very apparent; and it is probable, also, that his influence is sufficiently great to accomplish the object which he so powerfully and eloquently recommends.

That the Scotch Universities open a door for the free admission of our youth, whose education is in progress, and especially of our young ministers, is a gratifying circumstance; and that the liberty has not been fully improved by English Dissenters, cannot be contradicted. I am pleased with the suggestion of "Projector," therefore, because it supersedes the necessity of establishing an English College, free from those vexatious restric-

tions by which our youth are expelled from the English Universities.

While, however, I express my full approbation of more use being made of the Scotch Universities, I think it will be unnecessary to raise new subscriptions, for the purpose, until it is ascertained, that those which have been provided, by our pious evangelical Dissenting forefathers, are insufficient for the purpose. Dr. Ward's Trustees, it appears, are enabled to send two Baptist Students in every year: Dr. Williams's Trustees can, if they please, I apprehend, extend their assistance to Baptists: and a considerable part of the Baptist Fund has been left expressly to provide academical education for young ministers. If six or eight persons annually could be sent from the funds already provided, I conclude that, *at present*, the proposed object is fully provided for; but should it be found that a greater number of approved students are anxious to visit Scotland than these can supply, then the plan of "Projector" will, I doubt not, be acted upon; and the writer of this pledges himself to do what he can to promote it, by his own subscription, and by application to his friends. There are so many new objects which depend upon annual donations and subscriptions, that no plan should be obtruded upon the attention of the religious public, for which ample funds are already provided.

A BAPTIST.

* * * We are unavoidably obliged to postpone the insertion of THE CHURCH AT SARDIS to our next number. Ed.

Miscellanea.

PHILOSOPHICAL REFLECTIONS.

No. XXXI.

ON THE

Bones of the Human Frame.

'SAY, what the various bones, so wisely wrought!

How was their frame to such perfection brought?
What did their figures for their uses fit,
Their number fix, and joints adapted knit;
And made them all in that just order stand,
Which motion, strength, and ornament demand?

Bewilder'd, I the Author cannot find,
Till some first cause, some self-existent mind,
Who form'd, and rules all nature, is assign'd."

In more particularly examining the human frame, we propose to commence with the bones.

The bones may be considered as the frame-work of the system. They give to the body the rudiments of its form; and the materials of its strength. Their texture, though hard and strong, does not render them unwieldy nor cumbersome; but they are neat and elegant, and exquisitely adapted to all the conveniencies of life; and, like all the works of the glorious Creator, each of them, the more it is examined, the more it unfolds his matchless perfections.

The head is deservedly considered the principal part of the body. Its various bones are wonderfully adapted to their situations and uses; the skull, which contains a most delicate and invaluable treasure, is particularly hard; its spherical form renders it capacious, and better adapted for the defence of the brain; the sides of the cranium are wisely depressed, by which the sphere of vision is enlarged, and the situation of the ears greatly improved, both for the reception of sound, and the avoidance of injury.

It must not be imagined that the head, nor even the skull, is formed of few bones, on the contrary, it is

composed of very many, each of which has its appropriate form and uses. It is impossible for the reflecting mind not to admire the infinite skill displayed even in the apertures left for the organs of sense, and for all that is needful in the process of sensation; nor can we fail to admire the construction and firmness of the jaws, and the important purposes, which, in connexion with the teeth, they serve. The teeth, alone, display the perfections of their Maker. In addition to their use in mastication, they contribute not a little to the beauty of the face, as seen in conversation, and the occasional display of the benevolent passions, as well as to the harmony of the voice. Their number is generally, although not invariably, thirty-two. The inimitable enamel with which they are covered, not merely adorns, but preserves them, and is so hard that files will scarcely impress it; and, it is remarkable, "the fibres of this enamel are perpendicular to the internal substance, and are straight on the base, but, at the sides, are arched with a convex part towards the root, which makes the teeth resist the compression of any hard body between the jaws, with less danger of breaking these fibres than if they had been situated transversely." The teeth have canals formed in their middle, wherein their nerves and blood-vessels are placed, and those which contain the greatest number are most liable to disease. Divine Providence is further displayed in their growth and exchange. The babe, who draws his nourishment from the breast, needs them not, but, as it is necessary he should be weaned from this indulgence, about twenty progressively appear. About the age of seven, the first set is thrust out by new ones formed deeper in the jaw, and others discover themselves farther back in the mouth. After another seven years, the exchange begins to be completed, and a number of stronger teeth are still added.

Let it not be imagined that this exchange of the teeth is a defect in our constitution: as the jaws enlarge, but for this provision, those of the first set must become too far removed from each other; but, the later teeth having to force out their predecessors, their width is increased by the pressure, and they are thereby adapted to the enlarged jaw. Nor is the diversified shape of the teeth unworthy the notice of those who delight to trace manifestations of their Creator's skill: some adapted for dividing and cutting, others for grinding our food.

In viewing the bones of the trunk, one cannot but be struck with the simplicity of their construction, considering the innumerable motions they undergo, and multiplied uses which they serve. The ribs form a powerful yet elegant defence to the principal organs of the animal machine—the heart and lungs, and the erection of the spine, notwithstanding its numerous joints, cartilages, &c. demand particular observation. These joints, unlike those of art, admit of motions the most opposite, and that with the greatest rapidity; thus, without using one foot, we move from side to side, forwards, and even backwards, with ease. From a review of this portion of the human frame, these considerations have been deduced:

1. "That, because the joints of which the spine is composed are so numerous, the spinal marrow, nerves, blood-vessels, &c. are not liable to such compression and overstretching as they would otherwise be, since several joints must be concerned in every movement of the spine; and, therefore, a very small curvature is made at the conjunction of any two joints.

2. "That an erect posture is the surest and firmest, because the surface of contact of these joints is then largest, and the weight is most perpendicular to them.

3. "That the muscles which move the spine act with greater force in bringing the trunk into an erect posture, than in drawing it to any other; for, in bending forwards, backwards, or on either side, the

muscles which perform any of these actions are nearer the center of motion; consequently, the lever with which they act is shorter than when the centre of motion is on the part of the joints opposite to that where these muscles are inserted; which is the case in raising the body. This is extremely necessary, since, in the deflections of the spine, the weight of the body soon inclines it to the direction we choose; whereas in raising it, this great weight must be more than counteracted.

4. "In estimating the force exerted by these muscles, we should always make allowance for the action of the cartilages between the joints, which, in every motion from an erect posture, must be stretched on one side and compressed on the other, both which they resist; whereas, in raising the body, they assist by their springing force.

5. "We are hence naturally led to the reason of our height of stature increasing towards morning, and decreasing towards night: for the intermediate cartilages of the joints being pressed during the day, by the weight of the body, become more compact and thin in the evening: but when relieved from their pressure in the night, they expand themselves to their former thickness; and, seeing the bulk of any part must vary according to the different distension or repletion of the vessels composing it, we may understand how we become taller after a plentiful meal, and decrease after fasting.

6. "From the different articulations of the bodies, and oblique processes of the vertebræ, and the different strength of the ligaments, it is plain that they are formed so as to allow much larger motion forward than backward; this last being of much less use, and might be dangerous, by over-straining the large blood-vessels that are contiguous.

7. "The cartilages, referred to, shrivelling as they become more solid by age, is the cause why old people generally bend forwards."

The superior and inferior extremities, as they are called, are

equally worthy of our grateful observation; particularly, the simplicity and strength of the arms and legs; the numerous and finely formed joints of the hands; the convexity of their backs, and the concavity of their palms—the former giving strength to the hands, and the latter an increased convenience for holding. Concerning the varied length of the fingers, it has been remarked, that this disposition of them “is the best contrivance for holding the largest bodies, because the longest fingers are applied to the middle largest periphery of such substances as are of a spherical figure.”

The bones of the thigh are the longest in the human body, and the largest and strongest of the cylindrical bones. Their position is somewhat oblique, their lower ends inclining to each other, so that the knees nearly meet, by which arrangement, more room is given for the lower parts of the trunk, and for the action of those large muscles which move the thigh inwards, while our progression is thereby rendered more quick, firm and straight, and is performed in less space. Had the direction of these bones been

perpendicular, and the knees consequently at a considerable distance from each other, we must have described part of a circle with the body in making a long step, and, in raising the leg from the ground, we should have been in danger of falling backwards, the centre of gravity would have been too far from the base of the other, our steps therefore would neither have been straight nor firm, nor could we have walked in a narrow path.

The foot is composed of various bones, which is an important arrangement, preventing that shock to the whole frame which must have resulted in leaping, running, and walking, had the legs been terminated by a single bone: doubtless also diminishing the frequency and seriousness of fractures. Although there is considerable resemblance between the bones of the hands and those of the feet, yet we observe those differences, which the different uses of these limbs require: thus, the great toe is the largest and strongest, having to sustain the force with which our bodies are impelled forward at every step we take.

N. N.

Obituary and Recent Deaths.

To the Editor of the Baptist Magazine.

DEAR SIR,

Though the sentiment is but too evidently correct, that “not many wise, and not many noble are called,” yet, blessed be God, it is the case with some of them. Lord Edward O’Brien lately died in this neighbourhood, and I was exceedingly pleased and edified with his dying expressions. If you think, as I do, that many of your readers will be gratified in reading some of the weighty sentiments which dropped from his lips in dying circum-

stances, you will do good by their insertion, and oblige,

Yours, sincerely,
B. H. D.

Southampton.

P.S. The extracts are taken from Memoranda, written by his excellent lady.

Interesting Sentiments uttered by the late Lord Edward O’Brien, when in dying Circumstances.

FEB. 1, 1824. I yesterday asked him the question, now continually in my mouth,—Are you happy? He

"O so happy, you cannot conceive my happiness; for I believe God will forgive me all my sins, for the sake of Jesus."

"Casting all your care on God, for he careth for you," was a text that seemed to afford him inexpressible pleasure. "*Careth*," said he, that is such a consolatory word to our weak nature."

"You read to me, my dear," said he, "this morning, a letter, praising me. O never do that again." (The letter was one in which the writer adverted to the consolation I possessed, since my dear husband was evidently so ripe for glory.) I promised that I would not, but added, that it was no praise of him, but of the grace of God. "O," he replied, "if it should lead me to think, in any way, improperly of myself, how dreadful it would be! O do not expose me to so awful a temptation—it quite frightens me to think of such a thing,—I am such a sinner."

As he saw I was uneasy about him, tears came into his eyes; but he wiped them away, and said, with composure, "My dear, must we not bow to the will of God? He will do what seemeth to him best. Look to Jesus,—he is the way, the truth, and the life,—in him we must trust,—he is the road to heaven."

The next day, he told me, he feared that I did not bow with the child-like submission I ought to the will of God. "If it please God," said he, "I shall recover; but if it please him I should be removed hence, we know it will be at the best possible time it could happen, and what a blessing is that persuasion." I repeated to him several hymns that evening, — he was particularly pleased with that of Cowper's, beginning,

"O Lord! my best desires fulfil,
And help me to resign,
Life, health, and comfort to thy will,
And make thy pleasure mine."

Thursday, Feb. 9. He was weaker in body, but his mind appeared to be in a more lively frame of devotion. He had much conversation with my sister, in which he expressed his willingness to leave

all, and go to Christ. His only desire was to wish it more ardently. He said, "What a privilege it is to be allowed to say, 'Come, Lord Jesus! come quickly!'"

"Jesus," said he, "must be the first idol of the heart,—then the affections may go downwards." I repeated several hymns to him,—he seemed particularly pleased with that one of Dr. Watts, beginning,

"O for an overcoming faith,
To cheer my dying hours;
To triumph o'er the monster Death,
And all his frightful pow'rs."

I said to him, What a comfort it is to see you so well prepared for your great change. "O," said he, "do not flatter me! Do not let me think well of myself." No, I said, it is God alone whom we must praise. I then told him the anecdote of the martyr, John Bradford, who seeing a malefactor going to execution, exclaimed, "There goes John Bradford, but for the grace of God." "Yes," he answered, "he alone maketh us to differ."

This day week I read to him a letter from one of my sisters, in which she mentioned visiting a sick man, who had but few comforts in his affliction. "O what a lesson," said he, "is that to me,—I am surrounded with many blessings." His mind was so occupied with the thoughts of this poor man, that I could scarcely prevail on him to take any breakfast; and he desired me to write immediately, to procure for him every comfort he could desire during his illness. If any sick person was mentioned, he would say, "What a lesson should that be to me! How much more they suffer than I do; yet I am so impatient." Though I truly believe, that no murmuring, or fretful expression, or sentiment, ever dropped from his lips, during his protracted sufferings. He used sometimes to observe, that one use of affliction was, to make him feel much for others; yet, when in health, no individual was ever more alive to the wants of his fellow-creatures.

On Tuesday, Feb. 10, he expressed his entire resignation to the will of God. "I have not one

care left," he said, "except to know that my sins are forgiven; and, Jesus! I trust that they are." On its being observed, that he had been better the past few days,—he said,—“As a taper flames up before it goes out.” He said, that Law’s Serious Call, Doddridge’s Rise and Progress, and his Sermon on the One Thing Needful, had been very useful to him. “How dreary,” said he, “would it be, if I had now to be awakened to a sense of my state.” He had always a great dread of a merely formal religion, without the heart being renewed,—without being born again. Frequently, in health, he used to observe, “O, I hope I am not a mere formalist after all.”

Yesterday evening, he remarked, “People may say what they choose in health, and call religion Methodism and enthusiasm, but nothing else will hold good at the last.” I answered, What a blessing it is you have not to begin religion now. “O,” he replied, “I should be the veriest wretch on earth, if that were the case. But I have not thought half enough of these things.” No one does, my love, I answered, but you know where your trust is. “O yes,” he quickly replied, his whole countenance illumined with joy, “in Jesus!—he is my trust, my comfort, my support,—to be with Jesus, how delightful!”—he then added, with his eyes uplifted, “We should be *ravenous*, ravenous to go to Jesus,—no lesser word will do,—we should be *ravenous* to be with Jesus.” Observing my tears, he thought them tears of sorrow, and said, “O, my dear, you should not grieve,—these things should make you leap for joy.” I said, Yes,—and with truth,—for wonderful as it may appear, I never in my life experienced such unutterable joy and happiness.

He wished to see little Gertrude; when she came, and said “How are you, dear Papa? I am so happy to see you again!”—he answered, “Pretty well, my little dear,—looking up to God for strength and protection, and so happy, because I hope my sins are forgiven. I trust in my Saviour alone, because he only

can forgive my sins. Of ourselves we can do nothing. Remember what I say to you, my little darling, all your life. Pray to God, your Saviour, and love him,—so much,—so much more than we can express,—and read your Bible a great deal,—then we may hope, that God will give you grace to lead a new life, and that, through the merits of our Saviour, you will be taken to heaven when you die,—but it can only be if you put your trust in your Saviour; for he only is the way, the truth, and the life!” May the Lord, of his infinite mercy, grant, that her dear father’s dying exhortation may be blessed to the eternal welfare of this darling child, and that all her life she may put her trust in her Saviour and Redeemer!

The preceding evening, he sent messages to several members of the family, whom he feared were still in an unawakened state. “Tell them,” said he, “this from me, that, as a dying man, I aver, that the Bible is the only book which can support and comfort a person in my circumstances. It is my support, my hope, my trust, my joy. If they say, they do read it, tell them to read it more and more, with prayer,—to judge for themselves;—tell them to leave all other studies, all other pursuits, and turn to the Bible,—therein is peace and joy everlasting;—tell them, that religion is every thing,—that without it they will be miserable at the last;—they may be amiable, good-natured, good-tempered, but that will not save them,—Christ is the only Saviour. The grace of God alone can give a longing desire to enter into heaven, and to leave all that makes a man most happy in this world. To the grace of God I owe my present happiness; without it I should be miserable.”

A very remarkable feature in his character has always been, a child-like submission to the will of the Almighty. I said to him, “I suppose, that at the beginning of your illness, you did not feel the same submission to the will of God, as you do now?” He paused a moment, and then said, “I think I was always convinced, that whatever

was the will of God, must be best. When my friends used to come and see me in London, and say, I hope to hear that you are better,—I used to beg them, instead of expressing hope of my recovery, to pray, that the grace of God might be given me to submit willingly to whatever the Almighty might see fit to order for me."

Many chapters were read, by his desire, from the Revelations, to which he listened with inexpressible delight. The eleventh chapter of John, likewise, gave him great joy. He expatiated at large on those two exquisite words, "Jesus wept!" which he thought very beautiful; and especially consolatory, as intimating, that the compassionate Saviour feels, at this moment, for all our sorrows, as he did for those of Martha and Mary,—

"Thou, Saviour, seest the tears I shed,
For thou didst weep o'er Lazarus dead."

Another evening, he said, he thought it very detrimental to all spirituality of mind and conduct, to live with those below us in spiritual knowledge. It is likely to make us vain. The heart is deceitful above all things; and if we think more of religion than those around us, and are more strict in our outward conduct, we shall be much inclined to fancy ourselves good; and, O how dreadful is that thought, when our only trust should be in the Saviour,—and when we should feel convinced that we are vile and sinful. This, of itself, should be sufficient to prevent our mingling more than can be avoided with the world.

After the children had left the room, and we were alone, he repeated several prayers, particularly one for the spiritual welfare of our children, ending, "Enable us to teach them Christ, and Christ crucified. Enable us to conduct them to the foot of the cross, and there to present them and ourselves." He then repeated several texts, ending with that one, "Him that cometh to me, I will in no wise cast out." He observed, "That is a blessed text, sent us for our comfort,—and, blessed be God, it has comforted

me." He thanked God for his mercies, and had a deep fear of ingratitude. Sometime since, he told me, that one bad symptom of his disorder was lessened: "What a blessing!" said I. "Indeed it is a blessing," he quickly replied, and added, "I did not think, till you had said that word, of thanking the Lord for it. What an ungrateful wretch I am!" Very frequently after that did he complain of his ingratitude, and of his utter unworthiness of all God's mercies. He advised all his friends to give up the world, and to devote their talents and time to the service of the Lord.

He continued repeating, in a low tone of voice, "Our Saviour,—Our blessed Saviour,—I am the way, the truth, and the life;—though I walk through the valley of the shadow of death, I will fear no evil;"—the last words of the verse,—"*thy rod, and thy staff, they comfort me,*"—he repeated slowly, as if pondering on them, gave him inexpressible comfort. The tone of deep feeling with which he uttered the words, "*wretched sinner,*" penetrated my inmost soul. To see one who has been, and who is, so devoted a servant of the Lord, so abased, so completely laid in the dust, in his own eyes, was to me a most affecting proof, how entirely his mind was renewed by Divine grace.

Thursday, Feb. 26. I read to him 1 Cor. xiii; he said, "Charity and love will last to all eternity." Few exceeded him in charity, in the enlarged sense of the word. He always endeavoured to put the best construction on every one's actions. If any were blamed, he would try to discover some palliating circumstance; or else say, we did not know the motives which influenced them. If the actions were such that even charity could not hope that there were any circumstances to diminish their guilt, he would then say, "Who maketh us to differ? I might have done just the same."

I remarked, that one of his greatest mercies was, his being enabled to cast himself, for life or death, entirely into the hands of the Lord, and that all care and anxiety were

removed from his mind. "It is all of grace," was his answer: "of myself, I should be murmuring and impatient all the day long. I will rejoice in the Lord my God; he fills me with joy unspeakable;—he will deliver my soul from death, he will wipe away all tears from our eyes." All this was said with many pauses,—low,—as if he were thinking; and as if those thoughts filled him with inexpressible happiness. He said, he was convinced of the truth of the remark of a revered friend, That we should sing louder praise to the Lord, for our afflictions, than for our other mercies, when inhabitants of the New Jerusalem,

Some months since, he used to say to me, "I do not grieve for myself, my dear, I only grieve for what you suffer on my account." He does not now grieve, nor does he seem to have the shadow of doubt or anxiety remaining. He would sooner doubt of its being light at noon-day, than that the Almighty will not make good his promise of support and comfort to the afflicted in the hour of trouble.

March 1. Yesterday he saw all the dear children, and was pleased with little Henry's improvement in walking. He had much conversation with my mother on religious subjects. In the evening he listened with great pleasure to many hymns, which I repeated to him: he was particularly struck with that of Doddridge,

"When on the verge of life I stand,
And view the scene on either hand,
My spirit struggles with my clay,
And longs to wing its flight away."

When I came to the 3rd verse,

"Come, ye angelic envoys, come,
And lead the willing pilgrim home;
Ye know the way to Jesus' throne,
Source of our joys, and of your own;"

he lifted his eyes and hands to heaven, and said, that these were also his feelings. "In future times," I said, "when I am praising God, what a blessing it will be to think, that you are occupied, my dear, in raising hallelujahs in the presence of the Lamb of God." "O, delightful indeed!" he replied, "that such

a wretched sinner should have such a hope; but 'the blood of Jesus Christ cleanseth from all sin.'" He then went on to say, "What a blessed, blessed sickness this was to him,—marked with so many, many mercies;"—he added, that from our affections being so wound up in each other, and from our living in such complete retirement, we were particularly in danger of becoming too fondly attached, and of forgetting the heavenly inheritance, which should have the first place in our hearts. Whether our minds are fixed on earthly objects, or completely engrossed by domestic affections, the sin must be equal in the sight of a jealous God.

March 15. He was the subject of painful spasm. I whispered, "The Lord is with you, my dear;" "God will bless us both," he quickly replied. He went to sleep, and when he awoke, I said to him, "You will soon be so happy." "What?" he asked, not appearing to understand me. "You will soon be so happy in heaven, my dear," I replied. His whole countenance was illumined with celestial joy, and he answered, "O, shall I? Come, Lord Jesus! come quickly? I long to be with thee! Come, Lord Jesus!" He then asked that the last chapter of the Revelations might be read to him.

Late in the evening, his medical attendant said, in reference to his food, "Is there any thing which you particularly desire?" "Nothing, thank God," he replied, "but that the blessing of God may be on us all, to lead us to the cross of Christ, that we may have forgiveness of our sins. Jesus is the only Saviour; through him alone can we get to heaven. Mr. M., he is the way, the truth, and the life; those who do not trust in him, will make shipwreck at the last."

I said to him, "I hope it may please God, that you shall have no more pain." "I hope so too, my dear," he replied, "but the will of the Lord be done." I asked him, after a severe fit of the spasm, whether he was happy. "O quite happy, quite comfortable, thank God for it," was his reply. Seeing

me in tears, he shook my hand, and said, in the most feeling manner, "My God! and thy God!" I then said, "How much happier you will soon be in heaven, my dear." "O yes," said he, "with my Saviour, and my God. I am now so happy, so very happy, you cannot conceive how happy; so are you, I hope, my darling L—" "O yes," I replied, "we do not grieve as those who have no hope." He then asked for his brother, and said, he hoped they should meet in heaven.

He turned to his medical attendant, and said, "Mr. M—— is very kind, but he can do nothing for me but with the blessing of God. God is over every thing."

He looked round on those who were in the room, and said, "My dear friends, I love you all very much; I thank you for all your kindness. I wish I could hold all your hands. I love you all much, and hope, through the mercy of God, we may meet in heaven."

He held my hand, but did not particularly address me. I said, "Do you know me, my dear?" "Know you!" he exclaimed, "my blessing!—my **! I hope I shall always know you, unless it should be the

will of God that I should not, and then, you know, it will be the best I should not."

Sunday, March 7.—He saw little Henry that morning, and blessed God for allowing him to see the dear babe once more.

In the night, by the movement of his lips and eyes, we could perceive that he was in prayer continually. He took my hand, and lifted his eyes to heaven, as if in prayer. He repeated this several times.

Imagining, by his countenance, that he was suffering, I asked him if any thing was the matter. "Nothing but what is right, my dear," he answered. In a minute his countenance returned to its usually placid state. He went to sleep apparently about five in the afternoon; his pulse became feebler, till, about eleven o'clock, he sweetly fell asleep in Jesus, we humbly trust, to enjoy everlasting happiness in the bosom of the Saviour.

REV. JAMES PHILIPPS.

DIED, on Tuesday evening, May 14, at his house at Clapham, the Rev. James Philipps, who had presided over the Presbyterian Church in that village, upwards of twenty-four years.

Review.

A Father's Reasons for not baptizing his Children; with some Remarks on the Subject of Baptism, as affecting the State of Religious Parties, and the future Prospects of the Church. By a Lay Member of the Church of England. Westley, Stationers'-court, and Murray, Coventry-street. 1824. Pp. 97, 8vo.

THIS is a curious pamphlet, and we read it with great interest. The writer has paid great attention to the subject before him, and, even where, on some points, we differed from him, we felt it was a difference with a man who commanded our respect.

It seems, from his own statement, that he entertained scruples respecting the authority on which Infant Baptism was practised; he could

not find any thing on the subject in his Bible; and, after examining the arguments usually adduced, he was satisfied they were all invalid. In the present pamphlet he presents his readers, not, perhaps, with the history of the process, but, at least, with the result, and shews us how he reasoned on the different arguments alleged for Infant Baptism, till, at last, he became satisfied that he ought not to have his children baptized.

From his habits of reading, as a "Lay Member of the Church of England," he appears to have been more used to the works of Churchmen than of Dissenters; this might, for a time, impede the progress of his thought; but it has given an air of originality to his reasonings, and, by this means, has made them more impressive, at least on those minds

who had been accustomed to hear them in a different form. We should feel a pleasure in analyzing our author's observations, were we not restrained by our limits; but we cannot help noticing, that he happily brings forward, on many occasions, a condensed view of his argument in a single sentence; and some of these sentences are very striking. For instance, speaking of the baptism of John, as designed to prepare the people for the dispensation of the Spirit, for which purpose it was the baptism of repentance, he asks, Is it probable that the Christian dispensation should retrograde in spirituality? and then concludes by the forcible, and, we believe, just remark, "*the divine dispensations have never retrograded.*" p. 5.

The common argument from circumcision could not fail to engage our author's attention, and he discusses it at some length. At the conclusion he observes, "Infant Baptism, like circumcision, has its effect in bringing professors of Christianity into a secular corporate capacity, and to mingle the church and the world, in direct contrariety to the solemn precepts and holy principles of the New Testament. And, can that institution be from God, which indirectly tends to frustrate his own commands and solemnly revealed will?" p. 23, 24.

He boldly meets the principle of the arguments from antiquity, and observes, "*there is enough in the early history of the Church to warn us, that the sentiments and practices of the early Christians ought not to be passed as safe examples, without bringing them to the test of Holy Scripture.*" p. 34. And, in reply to the common notion that infant baptism is a privilege, (and, consequently, that Baptists do very wrong to deprive infants of it,) he observes, "*it must be proved to be scriptural, before it can be claimed as a privilege.*" p. 41.

The author notices other bearings of the subject;—he observes, that with respect to the blessings supposed to be connected with Infant Baptism, the defenders of the practice "would not be thought to deny that grace is some way connected

with baptism to infants, yet they frequently make it evident that they would rather escape from close discussion." p. 43. This is very true, and we often see it.

In a Churchman's inquiry on this point, *Sponsors* come in for an examination, as a matter of course. Our author grants, that Sponsors give to Infant Baptism the air of an actual contract, since they are ostensible parties engaging for the child till he can enter into the engagement for himself. This is pleaded for, to connect the case with the Circumcision of the Jewish Church; but, as the author observes, this will not forward the cause, unless the Abrahamic covenant and the gospel covenant are the same; and his opinion is, that "*the aspect of the New Testament covenant is entirely against it.*" p. 50.

The argument from households, also, comes under review, in two of the cases he observes, the accounts are too concise to render it certain, that, if there were infants in the family, they were baptized; but the other two, he thinks, inevitably lead to the conclusion that infants were not baptized. After noticing some other parts of the New Testament, in which, if infants were baptized, he thinks it impossible the subject would have been passed over, he comes to the conclusion, "*that, in fact,—it is manifest, that the Apostles must have been totally ignorant of the practice.*" p. 55.

He observes, that there is an evident connexion between Infant Baptism and a national church, and hence he justly expresses his surprise, that Pædobaptist Dissenters should plead for it; for, in his opinion, it is in "diametrical opposition to the principle on which they formed their opposition to the established church." p. 69.

Yet still this author does not go the full length of our system. He thinks the Baptists lay too much stress on the *mode* of baptism, and, though he agrees with them in many points, still he is "a Lay Member of the Church of England." Doubtless he thinks his conduct is consistent with his principles, but we confess we are unable to perceive

how he can establish that consistency. He acknowledges the extensive and important exertions of the Baptists in the cause of evangelical truth; but he mentions, with disapprobation, the conduct of the Missionaries at Serampore, in their acting on the principle of strict communion. (p. 76, 77, notes.) He seems to consider this as an effect of attachment to immersion as the mode of baptism. He probably did not advert to the manner in which they reasoned. On his own principles, they concluded that baptism should take place on the profession of faith in Christ, and, taking the New Testament for their rule, it appeared to them evident, that none, except those baptized on such a profession, were originally members of the church, or admitted to communion; and their conviction that immersion was the appointed mode of baptism, would also add to the weight of the argument against admitting those whom they must consider as not baptized.—This view of the case the author may not have considered. But, passing this, we do not see how he is to defend the theory he has laid down respecting the proper line of conduct which, in the present divided state of opinion, men ought to pursue. He seems to think we ought to wait till the members of the Establishment become Baptists, one by one, as he has done. But, when will this take place? A similar mode of reasoning in the primitive age would, if adopted, have prevented the Apostles from forming Christian churches. They would have said, Let us wait, till by the progress of truth, the synagogue shall, in a body, declare itself Christian. But this they did not expect. They went on in the straight-forward direction. They acted on their principles without reserve. When the Baptists came forth to notice, after the Reformation, they were compelled to act the same part; and we are somewhat surprised, that so sensible a man, as our author manifestly is, does not feel the necessity of following the same example. As the case now stands, he unites with those who, in his view, both ministers and people,

are not baptized; and who, though they admit him among them, must consider him as not a sound member of the Establishment. Now, we would put it to his own judgment, does he find any thing in the New Testament that favours such a theory as this? Besides, is he aware that his own sentiments and practice are inconsistent with the existence of the Establishment itself? If his sentiments should spread, as he hopes they will, what becomes of his own church? He appears to us like a man who pulls down one side of his house, and, while enjoying a large increase of air and light, wonders that the whole family do not admire the improvement. But he forgets that the consequence must be, that the building itself, in time, will fall, for it cannot stand, if the side that is removed, is not built up again. To him it appears easy for the rulers of the church to conform to the will of Christ, for all that is needed is, "to put baptism in the place of confirmation." p. 89. But then, who are to be baptized? Are *all* to be accepted as the subjects of baptism, who can repeat the Catechism, and who have received the very general instruction now given previous to confirmation? Or, those only who are imbued with our author's serious views and serious feelings? In the next place, how are the powers that be, civil and ecclesiastical, to be induced to make such an alteration? If our worthy friend thinks on these points extensively, he will see such difficulties arise, as will, at least, bring him nearer to our opinion than he is at present.

But it is time to conclude our observations. Although we cannot coincide throughout with the work under review, there is much that is excellent, and which has our full approbation: and we wish the pamphlet may be read, particularly by serious Churchmen, who will see how the general subject is handled by one of their own body, whose inquiries were not directed by educational prejudices, but who would have rejoiced could he have come to a conclusion directly opposite to that which forced itself upon him.

Baptism the scriptural and indispensable Qualification for Communion at the Lord's-table: or, Considerations designed to expose the erroneous Practice of departing from the original Constitution of the Christian Church, by founding open Communion Baptist Churches, especially in those Neighbourhoods where Evangelical Congregational Churches already exist. Including Animadversions on the Preface, &c. of the Rev. Robert Hall's Reply to the Rev. Joseph Kinghorn's Work on "Baptism a Term of Communion." By Joseph Ivimey. Price Three Shillings. Ofior, 44, Newgate-street.

THE ordinance of baptism has been neglected, despised, abused, and opposed, at different times, in every form that opposition could assume. The question of mixt communion is not a question of courtesy, candour, and charity, as it is often represented, but of divine law. For, if there be a king in Zion, who has divine attributes, his authority, which clothes all his laws, must be divine too. Unbaptized Christians, either have, or have not, a right to membership and communion, *jure divino*; and the ministers of Christ must be, by their commission, either required, or forbidden, to admit such persons to all the privileges of the church.

Mr. Ivimey is entitled to the thanks of all the Baptist Churches for the pains he has taken to diffuse information on this interesting topic, which has been so little understood, even by the most enlightened members of our churches. He blows the trumpet of alarm with the intrepidity of John Knox; and, if things proceed as they have done recently, he will, no doubt, like the Scottish Reformer, give us another blast!

Without attempting to give, just now, the history of this controversy, in our churches, we may remark, that the experiment of mixing communion has never been tried in this country, nor in any other, on a very large scale. What we have heard respecting its first results is not very promising, as our readers may see in the following extract from Mr. Grantham Killing-

worth,* who had replied to Dr. James Foster on Catholic Communion, as it was then called, and afterwards printed a Reply to Philo-Catholicus, who had written in the Doctor's defence.

"As to the pretence, with which Philo-Catholicus concludes his performances, 'that if promiscuous communion were to be universally put in practice, the Baptists would have the best opportunities for recommending and supporting their sentiments,—and, consequently, instead of being diminished, they would be in a fair way of becoming exceedingly more numerous,' it is entirely without foundation. The congregation meeting in Bridewell-alley, near St. George's Church, in Southwark; to which, some time after, they had chosen Mr. Dawkes the elder, for their pastor, several Pædobaptists offered to join in their communion, under his ministry; and meetings of the church were held, to consider of the proposal, which Mr. Dawkes himself approved; and, under his influence, a majority of the church being gained over to side with him, it was at last agreed to accept the offer, and to receive the Pædobaptists to membership and communion with them; and, accordingly, they were admitted. Upon which, several of the members, who disapproved such unwarrantable, unscriptural communion, went off, and joined themselves to other churches. What worldly advantages Mr. Dawkes himself gained by this procedure, or how largely the subscriptions for him were thereby increased, I do not know; but so many Pædobaptists were received by him, that, after his death, according to the information given me, there was much confusion or disharmony in the church, and Mr. Philips, a Baptist, preached to them for some time; but, as he could not be easy, he left them, and they chose Mr. Stevens, an Independent, for their minister; upon which, many of the Baptists, seeing the fatal consequence of the error they had committed, under Mr. Dawkes, went off to Dr. Gill; so that the church is now a Pædobaptist congregation of the Independent denomination, under the pastoral care of Mr. Rogers."—*Answer to the Defence*

* It appears that he was a General Baptist, and a physician at Norwich. Some valuable extracts from his writings may be seen in Mr. Ivimey's History of the English Baptists, Vol. 3, pp. 210—214.

of the Rev. Dr. Foster's Sermon of Catholic Communion, pp. 34, 35.

In the same page, Mr. Killingworth proceeds to say,

"And what higher and greater, or rather, what little or even no regard, is ever likely to be paid to that solemn institution, which our blessed Lord commanded to be administered, in the name of the Father, and of the Son, and of the Holy Ghost, unto disciples of all nations instructed in the Christian principles, even unto the end of the world, if the Baptists should ever make trial of our author's sham expedient, and universally put it in practice, is further manifest from Dr. Foster's joining with Pædobaptists, upon his deserting the church at Barbican; appears in the appeal made to him, in my Examination; and is confirmed by the conversation I had with him upon the point: when he could not pretend to say, that one single person, who was in communion at Pinners' hall, before his going over to them, had since submitted to that institution, or shewn the least inclination to be baptized."

The author informs us, in a note, p. 47, that having inquired of an American Professor the present state of the American Baptist Churches, in relation to this controversy, he received the following reply:

"The very high opinion we had entertained of the talents and piety of Mr. Hall, had prepared us for giving his statements a very impartial and favourable regard. His books were read with calm and dispassionate investigation: so that his opinions may be said to have received an impartial and unbiassed hearing. The result has been, a general opinion that, in support of his theses, as a logician, he has entirely failed; and that his arguments are totally inconclusive. In some few instances, Pædobaptists have been admitted to communion; but the churches which have done so have not been at all improved by the alliance; while it has tended to interrupt the previous harmony which subsisted between them and the ministers, and churches of other denominations."

Mr. Ivimey has made several verbal mistakes, which it is scarcely worth while to point out. We shall be glad to hear soon that he is called to give it a careful revision, in a new edition, which, we hope, will not be a disgrace to the printer, nor to the author.

Scriptural Supports for the Timorous Christian, in the Prospect of Death, &c.; to which are subjoined, some brief Reflections on the Resurrection, General Judgment, Heaven and Hell, by Reynold Hogg; with Cennick's beautiful Lines on Death. Pp. 213. Baynes.

THIS volume of piety is so justly entitled to our commendation, that we are unwilling to inquire whether it might not have admitted of greater compression. And, indeed, the ingenious author has made such an inquiry unnecessary, by becoming his own apologist:

"On looking," says he, "over these occasional reflections, on subjects, indeed, the most serious and interesting, I find, what was scarcely possible to be avoided, a repetition of the same scriptures at different times; and, I suppose, many times nearly the same ideas; and, therefore, I wish to put a close to these remarks. If an apology, on the ground of sameness is requisite, I will adopt that of the Apostle Paul to the Philippians iii. 1. 'To write the same things to me, is not grievous.' No, no, surely my heart has greatly dictated what I have written; and it may be safe and profitable, to hear the solemn truths of God repeated to us from time to time; that they may not slip through our minds; and surely those truths are so interesting and so sweet, that they still appear new, and never tire, to those who can enter into the spirit of them." p. 106.

Even thus much, to the more spiritually minded, may be a work of supererogation; as, on such a theme, they are prepared not merely to tolerate, but cordially to approve, "Precept upon precept, precept upon precept; line upon line, line upon line."

We have no doubt but this book will be exceedingly helpful to many of "Zion's travellers." If our limits would admit, we could easily verify this judgment by interesting extracts; but, circumstanced as we are, we must content ourselves with thanking the pious author for presenting us with a work so well adapted, in connection with the Divine blessing, to animate the hopes of believers in prospect of the dying hour, and by recommending our readers to procure it for their own perusal.

Intelligence, &c.

Collecting for Meeting-houses in London.

To the Editor of the Baptist Magazine.

SIR,

The Lord has not forsaken the earth, but is still executing the purpose of his grace. Many of his churches are obliged, by their numbers, to lengthen their cords, and new churches are founded in various parts of the island. But, in most cases, the poor receive the gospel, and, in providing necessary places of worship, they are obliged to apply to the religious public for pecuniary assistance. These applications, however numerous, are not to be regretted, but considered as grounds of gratitude to God, as they prove that God has heard our prayers, and blessed the preaching of his gospel. But the mode of application, in collecting upon cases, which has long been practised, is attended with many very serious evils; the mere enumeration of which would be a trespass upon your columns. Many complaints have been made respecting the plan at present pursued, and many wishes expressed, that some other mode, less objectionable, could be devised. Several friends, who have no other interest to serve than the glory of God, and the good of his people, have repeatedly met and consulted together upon the subject, and have, they hope, elicited the outlines of a plan calculated to give general satisfaction both to contributors and receivers.

To prevent the necessity of personal application in London, and its vicinity, and the expense and evils attending that mode, it is proposed, that a Society be formed, to be called "*The Baptist Building Fund.*" Rules and regulations for the management of the affairs of the Society have been formed, and submitted to the opinion of those deemed best able to judge, and have met with decided approbation. A gentleman of the highest respectability and benevolence, whose name has peculiar weight wherever it is known, has kindly condescended to become the Treasurer of the Society. All the difficulties and objections that could

be anticipated, have been minutely examined, and they have, at least, been deemed insufficient to forbid the plan being put to the test of actual experience.

The practicability of the proposed system has been amply demonstrated by the Wesleyan Methodists, who have had a similar one in active operation for five years past; and from which, according to their Annual Reports, they have experienced the most beneficial results.

It is confidently hoped, that if benevolent persons, who are accustomed to give to cases on personal applications, will take the subject into serious consideration; they will then be convinced of the necessity, propriety, and utility of adopting the mode of contribution now in contemplation. Besides a saving of (upon an average,) 25 per cent. upon the monies collected, the Society, it is hoped, will be able to adopt measures which may tend to prevent any waste of public money in the erection of new places; which, it is supposed, has, in some instances, occurred, equal in amount to the sum collected in London, on behalf of the place. The general adoption of this mode by contributors, will afford them a guarantee against imposition; as also the pleasure they may have of giving any *particular case* the whole weight of their influence in the Committee, in the distribution of the money collected. By becoming members of this Society, the friends of religion will be furnished with a ready answer to every applicant, which will prevent the loss of valuable time, the pain of denying, or even of investigating the merits of the case.

This plan, generally adopted, would tend, if not to annihilate, yet greatly to diminish, a kind of *religious mendicity* in the streets of London. So long as some ministers can prevail by the dint of importunity, they will, it is to be feared, continue to disgrace their sacred profession; but, if generally discountenanced, and informed that they may be relieved without the expensive, irksome, painful, degrading task of personal application, they will, it is hoped, prefer sending their case to the "*Baptist Building Fund.*"

When the proposed Society is formed, and regularly organized, it is anticipated, that those who pray for the extension of Messiah's kingdom, and who wish to honour the Lord with their substance, will not only liberally support it; but, at their death, bequeath property to form a steady growing permanent fund, which, in the course of a few years, might render large annual subscriptions less necessary. In the present state of things, these will be absolutely necessary.

I have but just glanced at this subject, Mr. Editor, for want of room. If you would give me the use of a whole Magazine, I would attempt to state all the evils of the present system; the advantages of the one proposed; and reply to the objections that might be brought against it. Surely all our churches and ministers in London, and its vicinity, will cordially unite in the formation of the "Baptist Building Fund!" But, if there should be some who disapprove, it ought not to be matter of surprise. Sunday Schools, Bible Societies, and Missionary undertakings, had, in their commencement, indifferent observers, and even opponents, in those whom they might have expected as friends; they have, however, succeeded, and are now public blessings, not only to Britain, but to the world! If nothing must be attempted till every one's opinion be consulted and gratified, and every pretended obstacle removed, and every supposed objection answered, we may bid farewell to all improvement.

The friends of the Redeemer, who desire to promote the formation of the "Baptist Building Fund," having maturely considered the subject, are persuaded that, while it would give general satisfaction to individuals concerned, it would tend materially to promote the union, reputation, and respectability of our churches, both in town and country; they, therefore, warmly, and respectfully, invite the cordial and efficient co-operation of all who "love our Lord Jesus Christ in sincerity."

At a Meeting held at the Mission-house, Fen-court, on the 27th of April, which was respectably attended, it was unanimously resolved, "that all proper and necessary steps be taken forthwith, to prepare for a public Meeting, at which it should be proposed that the Society should be formed."

Such Meeting will be called as soon as convenient, of which due notice

will be given to those persons who usually contribute to Baptist Cases.

I remain, &c.

J. H.

Secretary pro tem.

London, May 5, 1824.

Wesleyan Missionary Society.

THE Anniversaries of the Wesleyan Missionary Society, and the various services connected with them, have been held in the following order.

On Wednesday, the 28th of April, the Anniversary of the *London District Auxiliary Society* was held in Great Queen-street Chapel, Lincoln's-inn-fields, Lancelot Haslope, Esq. in the Chair.

On Thursday evening, April 29, the Rev. Richard Watson, one of the General Secretaries, preached at the City-road Chapel, on the subject of Missions to the slaves in the West Indies. On Friday morning, the 30th, the Rev. Robert Newton, of Manchester, preached in Great Queen-street Chapel; and in the evening, the Rev. John Anderson, of Manchester, preached in China-terrace Chapel, Lambeth. On Sunday, May 2d, sermons were preached generally throughout the Wesleyan Chapels in London, and its vicinity, in aid of the Society; no less than seventy-eight discourses having been delivered on that day for this object.

The Anniversary of the Parent Society was held on Monday, the 3rd, at the City-road Chapel, Joseph Butterworth, Esq. M.P. in the Chair. The Meeting was opened with singing and prayer, by the Rev. Henry Moore, President of the Conference; and, after the reading of the Report by the Rev. Richard Watson, various resolutions were moved and seconded by the following ministers and gentlemen.

Mr. Alderman Key, and Rev. Robert Newton of Manchester; Rev. Henry Townley, late Missionary from the London Society to Calcutta, and Rev. Edward Irving, A.M. Minister of the Caledonian Church, Hatton-garden; Right Honourable Sir George H. Rose, M.P. and George Sandford, Esq.; William Williams, Esq. M.P. and Joseph Carne, Esq. of Penzance; Rev. John Anderson of Manchester, and Edward Phillips, Esq. late High Sheriff of the County of Wilts; Rev.

Henry Moore, and James Wood, Esq. of Manchester.

The attendance at all the services and Meetings was numerous and respectable; and the various collections made upon the occasion, added to donations announced at the Anniversary, exceeded, by about £150, those of the former year.



The following Extract is from the EIGHTEENTH REPORT of the LONDON HIBERNIAN SOCIETY, read at the Annual Meeting held on the 8th ult.

A SUMMARY of the foregoing transactions will present the number of 1,072 schools, and 88,699 scholars, giving an increase of no fewer than 21,826 scholars upon the attendance of the former year. From this number, however, it will be necessary to subtract the children in Sunday-schools, which, generally speaking, may be regarded as duplicate attendance. This will leave the number of 71,554; three-fourths of this number are children of Roman Catholic parents. Sixteen thousand three hundred and two copies of the scriptures have been given out of the Depository within the year, making the total distribution amount to 108,902 since the foundation of the Society. Thirty-eight Readers have been added to the list of last year, presenting the number of sixty in the present employment of the Society. One Principal Inspector has been added, which makes up the number of nine now in connexion with the Institution.



British and Foreign School Society.

THE Annual Meeting of this Society was held at Freemasons' hall, on Monday, May 10th, and was very numerous and respectably attended. His Royal Highness the Duke of Sussex presided.

The Report contained encouraging statements of the progress of education, both at home and abroad. No fewer than 22,680 children have received instruction in the Central Schools, Borough-road, since their first establishment. It is supposed that there are about 400 schools on

this system in Great Britain; they are generally in a prosperous state.

The Scripture Lessons are about to be published in Modern Greek, having been before printed in the French, Italian, Spanish, Russian, and Portuguese languages.

In Ireland there are upwards of 1000 schools on the British system, containing more than 70,000 scholars.

From the Continent of Europe the intelligence is generally favourable, with the exception of France and Spain. In the Netherlands, Denmark, Sweden, Russia, and Tuscany, much good is doing. It is in contemplation to send a master shortly to Greece. The schools in the Ionian Islands, in Malta, and in Madeira, are flourishing.

The British system is making rapid progress in the Colonial possessions of this country, particularly in the Isle of France, the Cape of Good Hope, Nova Scotia, and Canada. It is also spreading in the United States of North America; and in several of the South American Provinces it is established, under the patronage, and at the expense of their respective Governments.

"Thirty years," it was remarked, "have not yet elapsed since the System of Mutual Instruction was first promulgated by Joseph Lancaster. Within that period, it is supposed that several millions of children have received the benefits of a scriptural education. Who can calculate the results? Some of the seed may fall by the way-side, and some on rocky places; but, doubtless, much will vegetate and grow and fruit will be produced, thirty, sixty, and even an hundred fold."

The resolutions were moved and seconded by the Right Honourable Lord John Russel, Lord Milton, T. F. Buxton, Esq. M.P. W. Evans, Esq. M.P. T. S. Rice, Esq. M.P. Dr. Morrison, from China, J. J. Gurney, Esq. E. Phillips, Esq. W. Allen, Esq. the Treasurer, the Rev. G. Clayton, and several other gentlemen.

The collection at the door amounted to £56 17s. 9d. Several handsome donations were also received.



The London Missionary Society.

MAY the 13th, the 30th Annual Meeting of the above Society took place, at the Chapel in Great Queen-street, Lincoln's-inn-fields. At an

early hour the place was crowded to excess.

Owing to the indisposition of Mr. Hankey, Robert H. Marten, Esq. upon the suggestion of the Rev. G. Burder, took the Chair.

The Chairman read a letter from Lord Rocksavage, who, he stated, although young, was a good and religious man, in which his Lordship regretted that a prior engagement of a religious nature prevented his attending the present meeting, and who personally testified the respect in which he held the Society.

The Rev. G. Burder then proceeded to read an abstract of the Report of the proceedings of the Missionaries in almost every part of the globe, and the result of their exertions in the cause of propagating a knowledge of the scriptures in the most remote regions of the world, and amongst the most ignorant of mankind.

During the reading of this Report the most profound attention was paid.

The Secretary, Mr. Arundel, in the absence of the Treasurer, then read a Report of the receipts and expenditure of the Society during the last year, by which it appeared that the former were £34,002 13s. 11d. and the latter, £33,005 6s. 8d.

Upon the motion of the Rev. Dr. Bogue, the two Reports were approved.

The Rev. Gentleman then addressed the Meeting at considerable length, pointing out the benefits which had resulted from the exertions of the Missionaries, and adduced as a proof of the general approval of their proceedings, the great increase of similar Societies. The Baptist Missionary Society was among the earliest. Missionary Societies were now to be found in almost every country, more particularly in Germany, Holland, and Switzerland; and even in France they had lately been created. It was not until the establishment of the present Society that the public feeling was roused; and they had now, in addition similar Societies, established by parties differing only slightly in their religious sentiments, but who all had the same good object in view. There were now the Church Missionary Society, the Methodist Missionary Society, the Scotch Missionary Society, &c. It was from the exertions of the present society, that the language of the Heathen had been acquired for the purpose of instilling the scriptures. He mentioned it with

regret, that 1600 years had elapsed before a translation of the scriptures could be found for the instruction of the most numerous nation in the world. That task had now been accomplished, and by one of their Missionaries. Dr. Morrison would that day lay before them a Chinese Dictionary and Grammar, as also a translation of the scriptures into that difficult language. He concluded, by alluding to the feeling existing in the West Indies, and which had existed for many years against the members of the society; and proposed a resolution expressing the sense of the meeting upon the indefatigable exertions of Dr. Morrison, in conjunction with Dr. Milne.

J. Butterworth, Esq. M.P. rose to second the resolution; he said, he could not refrain from relating an anecdote which occurred to his memory on the present occasion. Walking, in company with a friend, through one of the rooms in the British Museum, some years ago, his notice was attracted by the sight of a young man busily employed in deciphering a Chinese manuscript; he inquired the object of such an undertaking, and was informed that the person was about going out to China for the purpose of acquiring a knowledge of the language, in order to translate the scriptures into that tongue, and thus sow the seeds of Christian knowledge. That young person proved to be Dr. Morrison; and, although he (Mr. B.) at the time, treated the undertaking with slight attention, from what he considered its hopelessness; yet the present instance would afford an additional proof of what may be done by perseverance under the Divine Will. He wished to add, that Dr. Morrison had collected 10,000 volumes of the history and literature of that imperfectly known country, and which were now in this city. He would allude but slightly to the late event in Demerara, and pass no opinion, as he might have to give his judgment in another place.—(Hear.)—He concluded by reading a letter from an esteemed friend to whom he had sent a copy of the trial, in which, after expressing surprise at the verdict, his friend says, "I opened my Will and immediately inserted £100 for the benefit of the widow."—(Applause.)—Of course he (Mr. B.) could not mention the name of the party, but he would state that he was a highly respectable member of the Church of England.—(Applause.)

Dr. Morrison then came forward amidst loud applause. He stated that he that day presented the Meeting with the fruits of seventeen years residence in China—a Dictionary of the Chinese language in six quarto volumes, and a translation of the scriptures.

The Hon. B. Noel, in a speech delivered with considerable animation and eloquence, went into a detail of the circumstances relating to the arrest of Mr. Smith, and quoted several passages from *The New Times*, to shew that, at the date of the transactions, in which Mr. Smith was alleged to have been implicated, Martial Law did not exist, and therefore it was a violation of the first principles of justice to try him by that law, *ex post facto*, for any part he might have been supposed to have taken in those transactions. The Honourable Gentleman strongly urged that there was clear proof of Mr. Smith's entire innocence; and after a speech of great force and argument, he concluded by moving, as a Resolution—

“That while this Meeting feels grateful satisfaction in reference to the general state of the society's affairs, it cannot but express its unfeigned sorrow at the affecting events which have recently taken place in the Colony of Demerara; its deep regret that intolerance and persecution should have been so awfully manifested; its solemn conviction, that notwithstanding all the efforts of calumny and injustice, the legal and moral innocence of their esteemed Missionary, the late Rev. John Smith, has been established on the ground of unequivocal evidence; its affectionate sympathy with his widowed relict and mourning friends, relieved by the consolatory remembrance that, while the honour of a martyr's name invests his memory, ‘the Spirit of Glory and of God’ rested upon him in the scenes of arduous and faithful exertion, in the hour of trial, and in the prospect of immortality; and, above all, the society cannot but express its hope, that from the justice and liberality of the British Legislature a reversal of the fatal sentence may be obtained.”

This resolution, as well as several others relating to the proceedings of the society having been unanimously carried, thanks were voted to the Chairman, and the Meeting broke up at three o'clock in the afternoon.

EXTRACTS

FROM THE

TWENTY-FIFTH REPORT

OF THE

Religious Tract Society.

MAY 14, 1824.

THE communications respecting China are particularly gratifying. Dr. Morrison, and the Missionaries at Malacca, have endeavoured to supply the loss sustained by the decease of the late Dr. Milne; and, from a letter received a short time since, it appears, that during the three years preceding May 1823, one hundred and two thousand one hundred and fifty Tracts in the Chinese language, and three thousand five hundred in the Malay, had been printed and circulated at the expense of your society.

The *Religious Tract and Book Society for Ireland*, has issued four hundred and sixteen thousand two hundred and seventy-seven Tracts and Books during the past year. The present state of Ireland renders the labours of that Institution of great importance. Education has rapidly increased, notwithstanding the opposition of those who love darkness rather than light, and every exertion must be used to supply the thirst for information, thus excited, with publications whose contents are calculated to produce beneficial results. This is the more necessary, as many thousands of small works are now industriously circulated, which oppose the cause of truth, by every form of argument, from the most ingenious sophistry, to unblushing and positive assertion, in behalf of downright imposture.

The Metropolis, as the centre of commerce, and exhibiting, in every direction, a dense and busy population, claims much attention from your Committee, in various ways.

The River and Marine Distributors have been supplied, during the past year, with thirteen thousand four hundred Tracts, and further quantities have been granted for the Outports, by the Parent Society, and several of the Auxiliaries. The grants for Marine Distribution have, for several years, been very considerable; but the beneficial effects from this branch of your labours, have presented an ample return; the instances of the usefulness of Tracts among seamen, in a moral and religious point of view, are numerous and encouraging; and

the pleasing change which is now so often observed among those who "do their business in great waters," has been, under divine influence, mainly effected by your Publications. Tracts are great favourites with seamen; the eagerness with which they are received, and the care with which they are preserved, can hardly be imagined by those who have not personally witnessed some of the many interesting facts communicated to your Committee.

Eleven thousand six hundred Tracts have been distributed among the Prisons and Hospitals; various Penitentiaries and Asylums have also been supplied. Sixty-eight thousand three hundred have been distributed at the Fairs in and near the Metropolis. Some testimonies have been received of benefits resulting from these distributions; but none more pleasing than a letter from the Superintendent of the Fitzroy Schools; as the prevention of evil must ever be more gratifying than its cure. The Tract called *THE FAIR*, was distributed among the six hundred children in these schools, previous to the last Bartholomew Fair. On inquiry, at the close of the week, it was found, that no more than three girls and five boys had been to the Fair, and that these would not have gone, had not their parents taken them. Others had intreated their parents to be left at home, saying, that their teachers would be sorry if they went, and that they were sure no good could be got by going.

Eighty-seven thousand small Tracts and Hand-bills have been distributed in the outskirts of the Metropolis, on the Lord's-day. Every member or friend of your Institution whose family engagements, or avocations in the cause of his Divine Master, have led him to traverse the environs of London, on the day appointed for sacred rest, will bear testimony to the importance of this proceeding. Several friends, who have personally witnessed the value of these labours, have aided this work, and it is to be hoped that many more will follow their example.

Ten thousand Tracts have been distributed among the Pensioners, who attend at Greenwich to receive their respective allowances, and have been thus carried by them to the remotest parts of the kingdom.

The number of Tracts issued from your Depository, during the past year, is *ten millions twelve thousand seven*

hundred and sixty; being four millions three hundred and one thousand seven hundred and sixty, more than the year preceding. Those printed in other countries at your expense are not included.

NOTICES.

Baptist Home Missionary Society.

THE Annual Meeting of this society will be held at the City of London Tavern, on Tuesday Evening, June 22, 1824. *Chair to be taken at six o'clock precisely.*

In the near prospect of another Annual Meeting, the Committee of this Institution is under the necessity of stating, that the applications for assistance to this society have very far exceeded those of any former year, whilst the income has not increased in the same proportion. During the last year, *Eighteen* Missionaries have been employed under the patronage of this society; and although not altogether supported by its funds, yet so far dependent, that, without its aid, they must have relinquished many stations which, but for their labours, would have been lamentably destitute of evangelical instruction. Besides the above Missionaries, who are entirely devoted to the work, upwards of *Eighty* stated and occasional preachers of the gospel are assisted in defraying the expenses of their labours in distant and destitute villages.

The Committee cannot but deeply regret that, notwithstanding the funds of this society are increasing every year, they have been under the painful necessity of delaying the aid usually afforded to many diligent labourers; and that upwards of *Twenty* new applications, on behalf of, at least, *one hundred* villages, have, as yet, received no assistance, *entirely for want of funds!*

CHRISTIAN FRIENDS AND FELLOW-COUNTRYMEN,

This cause and the Committee again appeal to you! Relying upon your liberality, the expenditure has been allowed to exceed the income, by *several hundred pounds*, during the last year.

Confident that, as you feel the claims of home and of kindred, as you pity souls that are perishing in their sins, and destitute of a preached gospel;—and, above all, as you love the Saviour who shed his blood for you—

this society will not be suffered to languish for want of funds, but that, at the approaching Anniversary, you will afford that prompt and seasonable aid which other societies have experienced when under similar embarrassments.

(Signed on Behalf of the Committee)

J. EDWARDS, } Secretaries.
F. A. COX, }

P.S. It is particularly requested that Auxiliary Societies and active friends, who have received contributions for the society by "Collecting Books," or "Missionary Boxes," will be so kind as to remit the amount by some friend, to the Secretaries, at the Annual Meeting, or to the Treasurer, as above; which sums, together with those which have been recently received, will be acknowledged in the "QUARTERLY REGISTER" for July next.

TENT PREACHING.

It is in contemplation to erect a Tent in the vicinity of the Regency Park, or Hampstead Heath, with a view to the instruction of the multitude of sabbath-breakers that usually frequent those places during the summer season. It is intended to have three services every Lord's-day, towards which the neighbouring ministers have kindly engaged to afford their gratuitous services. It has been ascertained that the Tent itself will cost nearly forty pounds, besides other expenses; it is therefore earnestly requested, that such friends as are favourable to the undertaking, will forward their names; and, at the same time, state the sums that they are willing to contribute to the object, to either of the following ministers and gentlemen:—Rev. J. H. Evans, Hampstead Heath; Rev. E. Lewis, Highgate; Rev. J. Edwards, Kentish Town; Rev. J. Rees, Osnaburgh-street, Great Portland-road; Mr. Hanson, 99, Newgate-street; Mr. Hill, 8, Great Coram-street, Russel-square; Messrs. Marshall and Son, 181, High Holborn.

THE Baptist Association, comprehending the Upper District of the late WESTERN ASSOCIATION, will hold their Annual Meeting in Whitsun-week, at the Rev. W. H. Murch's Meeting-house in Frome. The Rev. Dr. Ryland has engaged to draw up the Circular Letter, and sermons will be preached by the Rev. Messrs. Crisp, Winterbotham, and Saffery.—On the same week will be held the Annual Meeting of the Frome Society in Aid of the Baptist Mission. On Tuesday Evening, the Rev. Mr. Davis of Bath is expected to preach in behalf of the Mission, and the Meeting for business will be held on Wednesday Evening, when Robert Haynes, Esq. of Westbury, has kindly consented to take the Chair; and it is hoped that several of the ministers, belonging to the Association, will advocate the Missionary cause.

List of the Annual Meetings of the Baptist Denomination, 1824.*

TUESDAY, JUNE 22. EVENING, 6.—Annual Meeting of the Baptist Home Missionary Society, at the City of London Tavern, Bishopsgate-street.

WEDNESDAY, JUNE 23. MORNING, 8.—General (Union) Meeting of the Ministers and Messengers of the Baptist Churches in Town and Country, at Dr. Rippon's Meeting House, Carter-lane, Tooley-street.

THURSDAY, JUNE 24.—EVENING, 6½.—Annual Sermon for the Stepney Academical Institution, at Rev. Mr. Hoppus's Meeting House, Carter Lane, Doctors' Commons, by the Rev. W. H. Murch of Frome.

FRIDAY, JUNE 25, MORNING 6.—Annual Meeting of the Baptist Irish Society, at the City of London Tavern, Bishopsgate-street; J. Butterworth, Esq. M.P. in the Chair.

* See also *Missionary Herald*, p. 265.

Calendar for June.

3. Mercury (as to longitude) between the Earth and the Sun, X. morn.
5. Moon passes Mars I. 12 aft.
6. Whit-Sunday.
11. Full Moon II. 38 aft. Too far south to pass through the Earth's shadow.
15. Ceres south I. 9 aft. Altitude 64°. 51'.

22. Herschel south I. morn. Altitude 15°. 23'.
24. Moon passes Saturn III. 30 aft.
25. Moon passes Mercury IX. morn.
26. Moon passes Venus VII. 45 morn.
26. New Moon XI. 39 aft. Her shadow will fall upon part of the Earth, but not upon London.
27. Moon passes Jupiter X. aft.

ERRATA in our last :—P. 206, l. 35, for "solemnness," read "solemnness."
P. 208, l. 50, for *juro*, read *jure*.

Irish Chronicle.

THE near approach of another Annual Meeting of the Baptist Irish Society will, no doubt, be regarded by its friends with that peculiar interest which, on former occasions, they have so cheerfully discovered. The indispensable necessity of zealous, benevolent, and persevering exertions on behalf of the sister country, are but beginning to be felt and acknowledged. The field of exertion is extended indeed, and, though the labourers, we rejoice to say, are multiplying, yet the moral and spiritual results, compared with the direful influence of ignorance and superstition, which their benignant services are, under God, adapted to counteract and remove, remain affectinglly considerable. In conducting, therefore, the operations of this Institution, and in looking forward to its returning Anniversary, with what devout diligence should the spirit and feeling suggested by the impressive language of the prophet be cultivated: "Not by might, nor by power, but by my Spirit, saith the Lord of Hosts: Who art thou, O great mountain? before Zerubbabel thou shalt become a plain: and he shall bring forth the headstone thereof with shoutings, crying Grace, grace unto it."

The readers of the *Irish Chronicle* will be much gratified by the manly and able reply which the Rev. Mr. Page of Worcester has made in the *Worcester Journal*, to a singular communication from a Mr. Langley of Bromsgrove, and which also appeared in that paper.

TO THE REV. HENRY PAGE,

Rose Hill, near Worcester.

REV. SIR,—I perceive, by an advertisement in the *Worcester Journal*, that we are requested, by the Society for promoting Knowledge and Christian Education among the poor and neglected Irish, to forward our subscriptions to you, so as to enable the Society to diffuse the knowledge of the gospel of Christ Jesus among that gross, ignorant, and unhappy people. There may appear, perhaps, to some people, something praiseworthy and truly Christian in the undertaking; but I must acknowledge that to me, at present, it appears quite the reverse. Therefore, I take the liberty of addressing you upon the subject, before I forward you my mite; which I most certainly will do, provided you will condescend to

answer me a few questions; but your answer must satisfactorily prove the utility of the scheme the Society have in view.

First.—Is the gospel which the Society wishes to be preached among them, the same gospel that St. Patrick preached to them, when he converted the Irish nation from Paganism to the Roman Catholic Christian faith?

Second.—Do the Irish Catholic Clergy teach the same gospel the Society preach from?

Third.—Is there any remissness or neglect among the Catholic Clergy, in respect to their duty as preachers of the gospel? Are the poor neglected, and the rich only attended to?

Fourth.—Are there a sufficient number of Catholic Priests in Ireland, to attend to the education and Christian instruction of the Catholic population of that kingdom? The number of Catholic Priests in Ireland, I believe, is about 3,000.

Fifth.—If the gospel the Society wishes to be promulgated be the same as St. Patrick preached, why disturb the Irish, with any new method of delivering the same? If it is not, wherein does it differ? Whether in essentials, or non-essentials, and in what those consist?

Sixth.—If the Catholic Priest is employed in preaching the same gospel the Society wishes to be taught, why send itinerant preachers amongst them? Will it not have a tendency to irritate rather than soothe the passions? If they do not preach the same gospel, what is the difference?

Seventh.—Are the Catholic Clergy, in any respect, averse to the lower class being educated? Are there not thousands and tens of thousands gratuitously educated by the Catholic Clergy and Gentry of Ireland? Are not the Catholic Priests of Ireland all, and almost always, incessantly employed, in administering to the spiritual and temporal wants of six millions of people? Are they not the peace-makers throughout every district? Are they not almost continually employed in confirming the good, and reclaiming the sinful? Are not their labours incessant, and their very existence a state of continual self-denial? Do not the Catholic Priests fly to the bed of sickness at a moment's call? Does any dread of contagion, or any other temporal obstacle, deter them?

Eighth and Lastly.—Will the gospel, and the method the Society take to

diffuse the same, have a tendency to make the peasantry of Ireland better husbands, or more faithful wives? Better fathers, or more affectionate mothers? More dutiful and obedient children? More faithful and loyal subjects? In short, will it have, in the remotest degree, a tendency to make them better men and women, better Christians, than the method taken by the Catholic Clergy? If not, why be at the expense of sending?

These, Rev. Sir, are the only questions I shall at present propose for your consideration. If these are satisfactorily answered, by you or any of the Society, so as to prove the utility of sending itinerant preachers out of England into Ireland, or employing Irish preachers, in opposition to the Irish Catholic Clergy, I will immediately forward you my subscription, which shall not be less than £10.

You may, if you please, reply to this through the medium of this Paper, or in any other way which will be more agreeable to you, and I will, on the receipt thereof, return you my answer. I am, Rev. Sir,

Yours respectfully,

WILLIAM LANGLEY,

A Member of the Old Church.

Bromsgrove, March 29, 1824.

—♦♦♦—
To Mr. William Langley.

SIR,—So difficult is it to enter into the feelings of others, or even to mention what we account their errors, without offending instead of benefiting them, that I have long preferred the peaceable and zealous inculcation of what I conceive to be right principles to any direct attack on those who differ. The best way of keeping down error, is to declare the truth; and if, on the present occasion, I am led to adopt a different course, I hope that persons of your communion will bear in mind, that you have compelled me.

Let me not, while avowing my zeal for Protestantism, and my objections to the Roman Catholic religion, be suspected of approving, in the slightest degree, the employment of any other means in the support of truth, than those of persuasion and prayer. Nor let it be supposed, that, from an inability to distinguish between men's persons and their errors, I would condemn all those who profess a faith which I regard as fundamentally erroneous. I have lived to learn, that true religion is confined to no sect, that it is often found in combination with much speculative error, and that

there are, in almost every religious community, men who are better than the system they espouse, who sincerely rely on the merits of our Lord Jesus Christ alone for salvation, and who prove, by the purity of their conduct, and the benevolence of their spirit, that their supreme object is to please God.

It would be difficult to reply to all your questions without re-printing them; and fully to answer them all would occupy the whole of the newspaper, instead of that small portion of it that can be spared to me. But I think that no injustice will be done to you, if all your questions are reduced to four.

1.—Are the Preachers of the Baptist Irish Society Protestants or Roman Catholics?

2.—If not Roman Catholics, where-in do they differ from them?

3.—If the Preachers of the Society are Protestants, why do we send them among Roman Catholics?

4.—Why do we not leave the education of the lower classes in Ireland, entirely in the hands of the Roman Catholic priesthood?

1.—Are the Preachers employed by the Baptist Irish Society, Protestants or Roman Catholics; and do they preach the doctrine that St. Patrick preached?—You know, Sir, that they are Protestants. With regard to St. Patrick, some persons doubt whether such a man ever existed; and most persons are agreed, that the Irish, whether they received the Gospel from him or from any other source, belonged generally to the sect of the Culdees, and did not acknowledge the Roman Pontiff, till the time of Pope Adrian, in 1151. They were not Roman Catholics. But really, Sir, who St. Patrick was, or what was his doctrine, is to me a matter of very little importance. No saint, no father, no martyr, no doctor, no reformer, no council, no confession or creed, is to any consistent Protestant the standard or rule of his faith. He may adopt the language of others as expressive of his own sentiments, but *the Bible, and the Bible alone, is the religion of Protestants.*

2.—You desire, secondly, to be informed wherein our preachers differ from the Roman Catholics?—Upon this subject you cannot surely want information; and your object, I presume, must be to provoke a controversy, from which, could I anticipate any results, upon the whole, beneficial, I would not shrink, but into which I

certainly do not intend to be drawn. As to the sentiments of our preachers, the most prominent is the grand article for which the early Reformers contended in opposition to the Church of Rome, that we are justified in the sight of God by faith in the all-sufficient sacrifice which Christ once offered for sin, without any works or merits on the part of man. The idea of merit in a sinful creature we utterly renounce, and rely solely on the merits of the Redeemer. We teach men that religion is a personal thing; that it has its seat in the heart; that no rites or ceremonies, even those of divine appointment, have any inherent efficacy to secure the divine favour, nor does their absence exclude from it; and that their utility depends on the faith, the repentance, and the spirit of him who observes them; that it is not the community to which we belong, nor the sentiments we adopt, nor the forms we observe, that can constitute us the sons of God; but our possessing that true spirit of faith, which purifies the heart; conforms us to the image of the Saviour, and influences us to keep all the commandments of God; and to all who sincerely believe in the Son of God we announce the glad tidings of forgiveness and salvation.

Now such being our system of doctrine, it is easy to perceive wherein we differ from the Church of Rome. We deny your doctrine of human merit, and the efficacy of pilgrimages, penances, and alms; we condemn your worshipping of images, and your invocation of saints and angels; we disapprove of your confession of the sins of your hearts and lives to a fellow-creature, and the power he thereby obtains of guiding your consciences, and regulating your conduct; we do not believe that, in the ordinance which figuratively represents the sacrifice of Christ, by the prayer of consecration, a wafer is converted into the body and blood, the life, soul, and divinity of our blessed Lord; nor that he is offered up afresh in what you call the sacrifice of the Mass, every time the Eucharist is celebrated; but we believe that his offering of himself once upon the cross, for ever takes away all the sins of those who sincerely believe in him. Your denying salvation to any without the pale of your own communion; your withholding the scriptures from the common people, unless accompanied by a comment of your own; your maintaining that heresy is cognizable by the civil magistrate, and that heretics, if ob-

stinate, may be punished with the sword; your doctrine of indulgences, and your conducting public worship in an unknown tongue: these and many others are points on which we differ. You will not say that the opinions of Roman Catholics are somewhat modified; for though there are a few topics on which I believe some of her sons would hesitate to defend her, and which, from respect to their feelings, I abstain from mentioning; the Church of Rome is infallible and immutable, *semper eadem* is her motto, and on the points adduced, but little alteration of sentiment is observable. In offering this reply to your question I have endeavoured carefully to abstain from defending our own sentiments, and from controverting yours; for in controversy, if possible, I will not engage.

3.—I proceed to inform you, thirdly, Why we send Protestant preachers among Roman Catholics?—Now, Sir, can you propose this question seriously? Do you imagine that we attach no importance to our sentiments? That our fathers, throughout Europe, died by thousands and tens of thousands, for that which after all is not worth propagating? That Catholics are to be unremitting in their zeal, in England as well as in Ireland, to gain proselytes to their views, but that we are to be listless and inactive? But will it not, say you, *have a tendency to irritate*? What an idea would you give us of the Catholic priesthood! What! is there no being at peace with them, unless we consent to be silent? No possibility of satisfying them without quitting the field? To be irritated at political disabilities, or at unequal laws, or at violence done to our consciences, where these evils exist, is natural; but in this happy land, where every man may securely profess, and peaceably propagate, any religious sentiments that appear to him correct, to be irritated because half a dozen plain men quietly teach the Protestant doctrine, savours but too much of that exclusive spirit with which you are often charged.

4.—I come now to the fourth and principal inquiry. Why not leave the education of the poor in Ireland to the Catholic priests?—For this plain reason.—Whatever attention might be paid to the education of the poor in other parts of Ireland, of the *fifteen hundred thousand* in the provinces of Connaught and Munster, who converse principally, and in some places entirely, in the Irish language, *none*

were receiving instruction in their native tongue! It has been well observed, by Lord Harrowby, "that if any thing can be found to allay the terrors, and heal the wounds, of that unhappy country, it is the dissemination of the gospel of peace; and that the best mode in which that gospel can be distributed, and the most likely to overcome the prejudices of the people, is to present it to them in their own tongue." But before the institution of this Society, there was not, I believe, a single school in which the Irish language was taught: till the Hibernian Society published one, there was not even a Primer in that tongue; and though the Irish Bible had lately been printed, but for these and similar exertions, it would not have found readers. That a happier day is dawning on Ireland than she has for a long time seen, is, I believe, the general expectation; but the warmest hopes of her friends arise from contemplating that elevation of character which will result from the education of her peasantry, and that enlargement of mind, and correctness of demeanour, which are the natural results of an acquaintance with the Holy Scriptures. For myself, I have but little confidence in any education of which the Bible is not the foundation; but I should be sorry if the cause of education, or the circulation of the Scriptures were impeded, by connecting with the Bible the peculiar sentiments of any sect. On these principles the Baptist Irish Society act. Spelling-books with Scripture lessons, and the New Testament without note or comment, are the only school books; and no catechism is allowed to be taught in the schools. In this manner about 8,000 poor children are at present receiving instruction; there are *ninety-two day-schools* in various parts of the country; *fifteen* of which are exclusively for *females*; and during the *nine* years the Society has existed, 30,000 children and adults have been taught to read, who had before received no instruction in their native tongue.* Many persons, it is hoped,

* It must not be understood that all these have been taught to read the *Irish* language; the chief part have learned the English. By the labours of the Readers of the Irish Scriptures, many persons have heard of the gospel, who could not otherwise have understood it; and some adults, as well as children, have been taught to read the Bible in their native tongue.—*Secretaries.*

have been brought to form their sentiments, and to regulate their conduct, by the principles of the Holy Scriptures, a book which they had never seen till given them by the Society's agents; some notorious rebels against the Government have become loyal and peaceable subjects; and a manifest improvement is observable in those parts of the country to which the labours of the Society have been chiefly directed. With regard to your inquiries concerning the influence of Protestantism on the happiness of social life, far be it from me to be blind to excellence, wherever it exists, or to be niggard in its praise. There have been, and there are, no doubt, very many members of your communion, as distinguished for every thing amiable and benevolent as any Protestant can be; but to ascertain the general influence of the system, let any man acquainted with the state of society, compare Spain, Portugal, Italy, Austria, and France, with Britain, Holland, Germany, the Northern States of Europe, and the United States of America, and let him judge whether the influence of the Reformation on the interests of liberty and morality, and the happiness of mankind, has not been beneficial in all the countries where it has prevailed.

Thus, Sir, I have endeavoured to answer your inquiries. If any thing has escaped me calculated to wound the feelings of a candid mind, I shall be disappointed. It were easy to write volumes on the controversy between Protestants and the Church of Rome, but I am resolved not to engage in any dispute on the subject. The only question in which I have any concern, is this,—Are the Irish peasantry, particularly the native Irish, in want of education?—The answer is too plain to require any further discussion; and whatever line of conduct you may think proper to adopt, I can anticipate no benefit from the continuance of the correspondence, and am content to leave it, in its present state, to the judgment of the public.

I have only to add, that absence from home, and indisposition, have prevented my taking earlier notice of your letter.—I am, Sir,

Yours, respectfully,

HENRY PAGE.

Rose Hill, April 10, 1824.

*** The Treasurer acknowledges the handsome Donation of another £50 from Mrs. Holland of Bristol.

Missionary Herald.

BAPTIST MISSION.

THE Friends to this Mission are respectfully informed, that the ANNUAL MEETINGS of the SOCIETY will be held in LONDON, in the course of the present Month, according to the following arrangement:

TUESDAY, JUNE 22.

MORNING, 11.—An open Meeting of the Committee of the Baptist Missionary Society, at the Missionary Rooms, 6, Fen-court, Fenchurch-street, at which the Company of such Ministers as may be in Town is particularly requested, especially the Members of the Corresponding Committee.

WEDNESDAY, JUNE 23.

MORNING, 11.—Sermon for the Baptist Missionary Society, at Great Queen-street Chapel, Lincoln's-inn-fields, by the Rev. CHRISTOPHER ANDERSON of Edinburgh.

EVENING, 6.—Sermon for the Baptist Missionary Society, at Surry Chapel, Blackfriars-road, by the Rev. THOMAS MORGAN of Birmingham.

THURSDAY, JUNE 24.

MORNING, 9.—Prayer Meeting for the Mission, at Eagle-street Meeting House. Some Minister from the Country is expected to deliver an Address.

11.—Annual Meeting of the Baptist Missionary Society, at Great Queen-street Chapel, Lincoln's-inn-fields; Benjamin Shaw, Esq. in the Chair.

Home Proceedings.

KENT.

THE Annual Meeting of the Kent Auxiliary Baptist Missionary Society was held on Tuesday and Wednesday, the 20th and 21st of April, at Cranbrook. Excellent sermons were preached on the occasion, by the Rev. J. M. Cramp of London, and the Rev. J. Slatterie of Chatham; the latter of whom kindly presided on the Wednesday evening, when the public business of the Society was transacted. The

Treasurer, Thomas Brindley, Esq. of Frindsbury, and the Secretaries, the Rev. Messrs. Giles of Chatham, and Groser of Maidstone, were re-chosen to their respective offices. Mr. Cramp gave a very lucid and interesting view of the operations of our brethren in the East, and animating addresses were delivered by Messrs. Shirley, Exall, Benthif, Giles, and Groser. It was determined that the next meeting should be held at Maidstone, the Wednesday before the full moon in April, 1825, and that the Rev. John Dyer, Secretary of the Parent Society, should be invited to preach on the occasion.

Maidstone.

W. G.

P.S. A Female Association in aid of the Baptist Missionary Society, was formed, March 17, 1824, at Dover. The Rev. W. Groser of Maidstone preached, and the Rev. Messrs. Giles of Chatham, Pethebridge of Dover, and Clark and Belcher of Folkstone, delivered suitable addresses to an attentive audience. The spirit evinced by both minister and people, authorizes us to hope that this infant institution will grow and prosper.

WESTERN DISTRICT.

THE Fourth Anniversary of the Auxiliary Society, for Part of the Western District, was held on Wednesday, the 21st of April, at Yeovil. On the preceding evening a very impressive sermon was delivered by the Rev. J. Baynes of Wellington, from John x. 16. *And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.* From this appropriate passage the preacher strikingly exhibited the boundless compassion of the benevolent Saviour—the certain accomplishment of his merciful plans—the happy results of his victorious grace—and the blissful issue of his unparalleled love—in a strain of manly and pious eloquence, that deeply interested the feelings of his audience in favour of Missionary exertions. The introductory prayer was offered by Mr. Wayland of Lyme.

On the following morning the services were commenced with reading the scriptures and prayer by Mr. Singleton, when the Rev. S. Saunders of Frome preached a very superior sermon from Psalm xliii. 3. *O send out thy light and thy truth.* The beautiful propriety of this prayer, so admirably adapted to the circumstances of the persons, whose moral degradation engaged the enlightened sympathy of its pious author, was urged with great strength of argument, as still necessary, from the total inadequacy of every system, but the one embodied in the gospel, to lessen the misery, and improve the condition of man. The Rev. Mr. Durant, Independent, concluded with prayer.

Mr. Elliott, Home Missionary, occupying an important station in the vicinity of Minehead, preached in the afternoon.

In the evening, a Public Meeting

was held in the Independent chapel, which was kindly lent on the occasion. The Rev. S. Saunders, who presided, explained the object of the meeting, after which the Secretary read the report. Several resolutions were proposed and seconded by Messrs. Viney, Jukes (Independent minister in the town), Wayland, Price, Chapman, Elliott, Humphrey, Clarke, Gabriel, Baynes, and Crook. The service was commenced by the Rev. Mr. Jukes, and closed by the Rev. R. Horsey with prayer. Thus terminated these interesting solemnities, which may be justly regarded as a delightful pledge of the happy period when there shall be one fold, and one shepherd. The impressive appeals made on the behalf of the dark places of the earth, full of the habitations of cruelty, excited a deep feeling of commiseration, which we hope will not be permitted to subside until the general diffusion of the everlasting gospel harmonizes with the extended commission of the compassionate Redeemer, who required that it should be published to every creature.

Tiverton.

J. S.

Designation of a Missionary.

ON Thursday evening, May 6, Mr. John Fleming was set apart to Missionary service, at Mr. Upton's meeting house, Church-street, Blackfriars. The service commenced with reading the scriptures and prayer, by Mr. Dyer; the introductory discourse was delivered by Mr. Copley of Watford; Mr. Ivimey offered the ordination prayer, and a charge was addressed to the Missionary by Mr. Griffin of Prescott-street, who also closed the meeting in prayer.

It has already been stated, that Mr. Fleming was destined to commence a Mission at the Mosquito shore, in connexion with that which has already been established at Belize, in the Bay of Honduras. For this last named port he set sail on the 12th instant, with Mrs. F. and their infant child, having embarked on the Ocean, Capt. Whittle, the vessel by which several other of the Society's Missionaries have previously been granted a free passage. We trust the time is not far distant, when owners of a like spirit shall be found in other directions, and ambassadors to the heathen be conveyed, free of charge, to every region of the globe!

Foreign Intelligence.

HOWRAH (*near Calcutta.*)

THE following Letters from Mr. Statham, the active Missionary at this station, dated in November last, contain pleasing evidence of the gradual progress of Christian dispositions and exertions on the one hand, and affecting proof on the other, of the fatal tendency of idolatry to harden the heart, and extinguish every social and benevolent feeling.

I AM happy to say, that since I wrote last our venerable brother Dr. Carey has been recovering health; although it is feared his fall and subsequent fever have so reduced him that he will no longer be able to perform his various duties as heretofore—but we rejoice that he is spared a little longer. On Friday last the Bethel lodging house for seamen was opened under very pleasing circumstances. Many seamen had expressed their willingness to avail themselves of the opportunity of retiring from the scenes of dissipation and wretchedness that the houses open for their reception in Calcutta continually presented; and it was truly gratifying on the night before mentioned, to behold a goodly number assembled to join in the devotional services with which the house was opened. Several captains of ships were present, who expressed their hearty concurrence in the measure; and most of the brethren of the different denominations were also there. I gave out a hymn; brother Warden prayed; brother Mack, in a very suitable address, explained the origin of Bethel meetings, and the necessity of not only having a place of prayer for seamen, but also suitable lodgings, where the impressions gained by attendance on public means might be strengthened by religious conversation, family worship, &c.; brother Trawin then prayed, and I endeavoured, in a final address, to promote the same feelings. It was a delightful season, and all seemed to gain strength and courage.

It is very encouraging to the friends of Missions, to observe many impediments to the reception of the gospel daily removed. Some little time ago no native of rank would hear of tui-

tion to the female part of his household; but in many instances this prejudice is removed, as several baboos (native gentlemen) are now employing young women, who have been educated in the schools established by the various Missionary Societies, to teach their wives and daughters. Who can tell how this little heaven may spread? The day of small things is not to be despised. I am happy to say, that amongst nominal Christians in this place, there seems to be a great concern about religious things. When I first came to Howrah, three years ago, I preached in a small bungalow to a few friends; then a puckah house was rented; this became too small: it was proposed to build a chapel—by the blessing of God it was built: it contains with ease one hundred and eighty persons: last Sabbath night it was too small to contain the congregation assembled. This station is most admirably calculated for Missionary exertions, as natives from all parts of this vast empire are continually passing and repassing. I have endeavoured, amidst the many and important duties which are devolved upon me since the decease of brother Harle, to neglect none if possible. Tracts I give to all (who can read them). I preach four sermons a week in English; attend the native schools, which are on the increase rapidly—but want help.

You, who have never witnessed scenes such as I am daily called to see, cannot form an adequate idea of the extreme apathy of the Hindoos to the misfortunes of their fellow-creatures. Some writers have called them mild, inoffensive, and peaceable: but, alas! if ever there was a nation which needed the influences of the gospel to establish *peace* and *mildness* among them, it is the Hindoo nation. Love either to their gods or to man they know nothing of. I will relate a scene I was called to witness the other evening, which I am sure will fully corroborate these remarks. A small native hut had taken fire about half a mile from where I live, and as it was to windward of the village, consisting of about twenty thatched huts, they were in great danger of being all burnt. The fire was very brilliant from the nature of the materials, bamboos, straw, and mats. I perceived it from the virandah where I was sitting, mounted my horse and rode down immediately. Before I got there,

about five dwellings were totally consumed, and two others were on fire. It was astonishing to see the apparent and total want of sympathy in the minds of the natives present. Though above a thousand of them were assembled from the neighbouring large village of Sulkea, not one would assist in extinguishing the flames, but seemed to enjoy the bonfire. No means were adopted to stay the flames except by those poor wretched creatures whose huts were on fire. On my remonstrating with them and entreating them to lend a helping hand to their neighbours, these were the answers: My house is not on fire—Who will give me pay?—What power have I over fire?—To be burnt will be worse than to see fire. Thus they suffered the flames to spread, until they had now consumed nearly half the place, and from one of the huts which had just taken fire a dreadful screaming and lamentation issued. On inquiry, I found it was from a poor old decrepit woman: I urged them to fly to her rescue. Oh the horrid feelings they evinced: She is not my mother—She is too old to gain salt—Her time is come—We shall see a suttee. I offered them *bukshées* (gifts) if they would go into the house with me and bring her out. The name of rupees has something of an electric charm upon them, for no sooner was this heard than so many ran to her relief, that they could not all touch even the cot on which she lay. However the poor creature was saved (for that time); but none but those of the lowest caste dared, even for *lucre's* sake, to carry a sick person. The lofty Brahmins stood unconcerned spectators, and reprobated the conduct of some Lascars from the ships whom I had prevailed on to endeavour to extinguish the flames, which was soon effected by pulling down a small hut that was in the line of communication to the others. With regard to the poor woman thus saved, she had been so terrified that her illness was increased, and the merciless sons she had borne conveyed her to the river side to die. There I found her, three days after, just able to speak once, but no more: she died in about half an hour—it was evident that mud had been put into her mouth. Oh, when, when shall we behold the glorious day of deliverance approach! Nothing but the gospel's rays can dispel such horrid clouds of superstition! The other day I sent a poor man, who had met

with a sad accident, over to Calcutta to the native hospital: I sent one of my native Christian servants with him. In a short time the man returned, saying, no boatman would carry him over because he was sick. I went immediately and found the poor man lying at the ghaut (or landing place), surrounded by a multitude who laughed and joked at his groans. I took him in my arms and placed him in the first boat I came to, and got in myself; but no promises or threats would induce the men to come in to row, till I fortunately remembered the poor sick man was a Brahmin of their caste. I told them this, and at length they rowed us over, as it is lawful to attend on a sick Brahmin. When we got over the water we were just in the same dilemma with the palanquin bearers; however, by the powerful assistance of an extra rupee, they carried him.

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CALCUTTA.

Extract from the Journal of one of the Junior brethren at this Station.

On the 5th of May, being Lord's day, I took a ride early in the morning towards Govindpore, a village lying to the east side of Rada'antopore, taking with me a small parcel of Bengalee Tracts, which I distributed among the heathens, who gladly received them, and requested that I should read to them a chapter from the Bengalee Testament which I had with me; and being happy to gratify their request, I expounded to them a chapter as well as I could. Some of them, during the whole time, paid great attention, and asked several questions, which, by the assistance of God, I endeavoured to answer. After I had concluded, they entreated me to call on them again at some convenient time. I now took my leave of them, and returned home.

On the following day, I took another ride towards an open meadow, about the distance of five or six miles from my dwelling. Through this open and extensive meadow runs a delightful rivulet, upon whose banks stand an ancient Hindoo temple, which is partly built of stone, and partly of brick; but it is in a ruinous state, through age and neglect. Near this place is a statue, respecting which I made inquiries, that I might learn something of this ancient temple. Here is a workshop adjoining the temple, where idols are carved, and frames are made. One of

the priests informed me that the statue was Moha Dabe, (great or sovereign deity), and was erected nearly two centuries ago by one of the celebrated Rajahs of that time, whose name he did not know. Having heard these particulars, I entered the temple while no body was within. Some part of the floor and of the roof was ingeniously worked with marble; amidst which stood this monstrous statue, made of black polished stone, having five heads and four hands; and on the forehead of the principal head is engraved the following inscription in Bengalee, "Sree Sree Moha Dabe." I could not examine the image so closely as I wished; for, on seeing three brahmins approaching I retired. They were about to pay their devotions to the idol; and each of them had an earthen plate containing mollified rice, peeled plantains, and various sorts of odoriferous flowers. On seeing me, they politely saluted me with Salams, and enquired from whence I came and whither I was going.—I told them that I came from Calcutta; and as I had heard much talk of their temple from some of the villagers, I wished to satisfy my curiosity by coming to see it. I told them that I was desirous to learn from them the reason of their making this offering to the idol, and what benefit they were led to expect from such worship. They replied, that it was a general custom, descended to them from their forefathers, and strictly to follow which, they would reap great holiness. I did not stop here, for whilst they were conversing with me on these subjects, I felt an irresistible impulse to speak to them something respecting the Gospel of our Saviour. I was extremely happy in not losing this opportunity of speaking to them; for I perceived that I gradually gained upon their attention, and for the basis of my subject I selected that passage from Heb. x. 4. *For it is not possible that the blood of bulls and of goats should take away sins*, with the view of shewing the insufficiency of any offering to make expiation for sins, except the blood of Christ, whose mission to the world I briefly explained. After declaring the death of Christ as the only atonement for sin, they objected by saying, "Sir, if we forsake our Hindoo religion, and follow the Christian religion, what shall we gain by it?" I replied by saying, Sirs, if you follow Christ, you will enjoy the highest felicity in this world and in the world to come, by receiving a crown of glory which never

fadeth away; and not only this, but if you repent, and believe in the Lord Jesus Christ, he is able to pardon your sins; for he is now highly exalted, and he is seated at the right hand of God. I then spoke of the vanity of the world, by saying, "What profit hath a man if he gain the whole world, and at last lose his own immortal soul?" They replied, "Nothing." I added, Nothing can profit your souls which is of a worldly nature; and again, "He that names the name of Jesus, must depart from iniquity." By hearing me, I have every reason to believe that they were affected at my message, for a long pause ensued before any one spoke. At last one of them confessed, that "What master says is true and right words of 'Dhurmo Poostuk, the Bible.'" When about to leave them, I entreated them to walk in the light, and to forsake their idols, the works of men's hands, and the works and ways of darkness.

HONDURAS.

LETTERS have been received from Mr. Bourne, dated January 19 and February 24, which contain an encouraging account of his progress. After various difficulties, he had succeeded in purchasing an eligible plot of ground for the erection of a chapel and dwelling house, towards the expense of which he expected considerable help from the inhabitants of the settlement. His congregations are at all times good; and occasionally crowded. Four persons had come forward as candidates for baptism, and about ten others, by their steady attendance and consistent conduct, encourage Mr. Bourne to hope that they have not heard in vain. Of the Sunday school attached to his place of worship, Mr. Bourne writes: "Our school goes on well; it has gradually increased, and there appears considerable interest excited, on the part both of the children and adults. Last Sabbath there were above sixty present, and about the same number the Sabbath before. The improvement made by some of the pupils is truly encouraging. One girl who, not twelve months ago, was spelling words of three and four letters, can now read pretty correctly in the Testament. We have about twenty adults in the school, six of whom read in the Testament. The greatest difficulty we find at present is to maintain proper order.

This arises chiefly from the habits and dulness of the materials we have to work upon; but we must go forward with patience and perseverance, and that, in due time, will be accomplished.

BURMAH.

By the kindness of an esteemed correspondent in the United States, we are enabled to present our readers with the following, comparatively recent, letter from Dr. (late Mr.) Judson, to President Chaplin, of Waterville College.

Rangoon, August 4, 1823.

ABOUT two months ago I finished the New Testament, a work which had occupied me closely for eighteen months, not including five or six months spent in the last journey to Ava: and not being able, in view of my speedy removal thither, to go on with the Old Testament at present; I concluded to give the Burmans an epitome, as introductory to an illustration of the New Testament. This is now done in twelve sections, entitled thus: "Adam, Noah, Abraham, Moses, David, Psalms, consisting of prophecies concerning the Messiah, Kings, Isaiah, consisting of extracts from Isaiah and contemporary prophets, Jonah, Babylonish captivity; Daniel, consisting of the whole of the eight first chapters, and extracts from the four last; after the captivity, including extracts from the three prophets of that period; and an appendix, containing a sketch of Palestine, the government and religious sects at the time of Christ, and closing with a word concerning the destruction of Jerusalem, the present state of the Jews, and the final restoration." The whole epitome would make a small pamphlet only; and yet it has cost me more labour than any part of the preceding work. But I am amply rewarded in perceiving that the converts receive it with eagerness, and find it peculiarly interesting and instructive.

One Burman only has been brought in since my return from Ava. He has not yet professed religion, but I hope he has received the grace of Christ. Two or three others might be mentioned, but they are still at a distance.

I sincerely wish that two or three good young men would come out immediately. The fate of Wheelock and

Colman ought not to discourage any. Wheelock died of a consumption which was seated in his constitution before he left America; and Colman lost his life in attempting to remain at Cox's Bazar during the rainy season, contrary to the advice of all his friends, and his own deliberate judgment and previous intention—a measure which has proved fatal to every European who has attempted it. Burmah is certainly a healthy part of the east. The liver complaint, that scourge of India, which has swept away I know not how many missionaries, men and women, is almost unknown in Burmah. Mrs. Judson is the only case that I have heard of among the foreigners who have settled here. And since our last journey to Ava, there is considerable prospect of toleration. On the whole, I do not know a spot on the globe where a young man can devote his life with a fairer prospect of essential service for his Saviour.

I am now getting ready to leave this as soon as Mrs. J. arrives, whom I am daily expecting, though I have not yet heard of her leaving America. I entreat you to pray for me, that a wide door may be opened; that utterance may be given; and that in the time of trial I may not fail, but by the prospect of the crown, may be enabled to say I have fought the good fight, &c.

AMERICA.

WE do not remember noticing the subjoined account in any publication in this country, and feel persuaded it will highly gratify all who rejoice to hear of the enlargement of Zion's kingdom. We copy it from 'The Auxiliary Missionary Herald,' published by our brethren in Calcutta.

Extract of a Letter from the Rev. William Allen, President of Brunswick College, in the State of Maine (North America), dated Oct. 27, 1821.

My only remaining brother, Jonathan Allen, Esq. of Pittsfield, was a few weeks ago received as a member of the church in that dear place of my nativity. I had the happiness, through the divine favour, of being present on that occasion, though Pittsfield is distant from Brunswick nearly 300 miles; and I then witnessed a scene more so-

lemn, more joyful, and more heavenly, than any which I have ever witnessed on the earth. It was the admission, on the same day, of eighty new converts to the religion of our Lord and Saviour Jesus Christ. This accession to the church was the fruit of one of those remarkable revivals of religion which of late years have shed holiness and joy over many portions of this country. During the last year, it pleased God to send down his Spirit to impart heavenly blessings to the inhabitants of Pittsfield. I believe that fifty or sixty were in the course of the year added to the church. But in the present year there have been still more wonderful displays of the power and mercy of God. In the spring and summer, there was a gradual but steady progress of triumphant grace, till in September, eighty were registered as, in the judgment of charity, trophies of redeeming mercy, and were numbered with the followers of Jesus Christ. It is probable that before the end of the present year, forty or fifty more will publicly profess their faith in the Redeemer. I will attempt to give some description of the scene, which, in the last month, was to me so joyful and so wonderful. The large meeting house in which my dear father had long ministered in holy things, and in which I also had preached six or seven years, was filled to overflowing.—In the broad aisle were two rows of seats occupied by the new converts, the men on the one side, and the women on the other. Here was an aged sinner, recently abandoned to all wickedness, but now reformed, and amazed at that distinguishing mercy which had snatched him as a brand from the burning. Here was a young man of good education and fine talents, recently a slave to the inebriating cup, but now temperate, and exulting in that grace which had turned away from him the cup of indignation. Here was a man of influence, lately a profane swearer, and an enemy of the gospel, now reverencing the name of Jehovah. Here were those, who were lately habitual gamblers, but now detesting all methods of unjust gain, and wishing to imitate the God of uprightness. Here were those whom I had known to be bitter enemies, now reconciled through the influence of the blood of atonement. Here were many heads of families, who until recently, did not worship God in their houses, but now call upon Him who blesseth the habitations of the just.—Here were the principal men of the town; the high sheriff of the county,

the chief physician, a lawyer, traders, farmers. On them how many eyes were turned! the eyes of kindred beaming with inexpressible gratitude and joy; and the eyes of angels, “for there is joy in the presence of the angels of God over one sinner that repenteth.” When they stood up together, after giving their assent to the confession of faith and covenant, and lifted up their voices together in an appropriate hymn, it seemed as though it was an assembly of penitent sinners shouting in heaven the praises of Redeeming love. It is possible that the interesting associations of the place may have given me a deeper feeling than was possessed by many others: but I noticed some older than myself, and not inhabitants of Pittsfield, whose eyes were beaming in tears. Surely not to be melted and delighted at such a scene would indicate a feeble impression of the worth of the soul, and insensibility to that divine love which was displayed upon the cross, and a disregard to the glory of God, which is in the highest degree promoted by the salvation of sinners.

In respect to the means employed in advancing this great work at Pittsfield, there was first, the faithful preaching of the great doctrines of the Gospel. The terrors of the law were displayed to sinners, who were taught, with the greatest plainness and pungency, that they were lost and perishing by nature, and that no arm could save them but the arm of the Almighty; at the same time they were instructed, that the only impediment to their becoming truly pious was to be found in their own hostility to religion, since “they would not come unto Christ, that they might have life.” Awakened sinners, the inquiring, the anxious, were invited once a week to a private meeting, opened and closed by prayer, at which there was a solemn silence, the minister conversing with each one successively in a whisper, all the others being left to their meditations. These meetings seemed to produce a vast effect. They were necessary, for it was impossible for the minister to visit 60 or 100 at their houses every few days. There were also weekly meetings for the converts, for those who were rejoicing in the hope of eternal life. There was much preaching. And the whole revival was preceded and accompanied in every stage of it by the fervent prayers of the church.

This is only one instance of the mercy of God to the American Zion. Many towns have been visited in a manner equally wonderful.

Contributions received by the Treasurer of the Baptist Missionary Society, from April 20, to May 20, 1824, not including Individual Subscriptions.

FOR THE MISSION.		£	s.	d.
Bromsgrove, (including £2. from Holy Cross,) by Rev. J. Scropton	20	0	0	
Stamford Hill, Young Ladies at Miss Wilson's School	1	10	0	
Friends, by Miss Wheeler, <i>Mount Pleasant</i>	2	0	0	
Anonymous, at Fen-court, No. 5707, by the Secretary	5	0	0	
West Riding of Yorkshire, by Michael Thackrey, Esq. viz.—				
Bramley, Penny-a-Week Society	2	0	0	
Ditto, Female Friend, by Mr. Trickett	1	0	0	
Hebden Bridge, Penny-a-Week Society	6	12	1	
Ditto, Mr. J. Greenwood, Caris- Donation	1	0	0	
Salendine Nook, Female Auxiliary Society	13	14	0	
Shipley, Subscriptions, by Mr. Mann	7	5	0	
Leeds, Collections at Baptist Chapel, after				
Two Sermons by Rev. Robert Hall	73	8	6	
Ditto, after a Sermon by Mr. Hall, at Mr.				
Hamilton's (Independent) Chapel	12	16	4	
	117	15	11	
Walworth, One-third of a Collection, by Rev. G. Clayton	30	0	0	
Whitchurch (Salop) Subscriptions, by Mr. Bayley	3	3	0	
Bilderston, collected by Mr. Osborn	3	16	0	
Hitchin, collected by Miss Bradley	11	6	0	
Birmingham Auxiliary—Warwick, Association, by Rev. Mr. Ham	6	5	6	
Devonport, Morris-square, Juvenile Society, by Rev. T. Horton	15	0	0	
Hants and Wilts Society, by Rev. James Millard—				
Ashley	1	10	0	
Beaulieu	1	0	0	
Lymington	24	12	8	
	27	2	8	
Derbyshire, &c. by Rev. J. Jarman—				
Loscoe	2	9	6	
Ridding	1	3	0	
Sutton in Ashfield	5	2	6	
Swanwick	3	2	8	
	11	17	8	
Eltham, Missionary Box, by Mr. Williams	1	11	6	
Watford, Auxiliary Society & Subscriptions, by Rev. W. Copley	12	17	3	
Executors of the late A. C. Buckland, Esq. being one-third Part				
of Profit on "Letters on Early Rising"	13	3	11	
Liverpool, Auxiliary Society, on Account, by W. Rushton, Esq.	150	0	0	
Arnsby, Collection and Subscriptions, by Mr. Humfrey	22	15	0	
Bedfordshire Auxiliary Society, by John Foster, Esq.—				
Bedford	15	12	0	
Luton	45	6	6	
Biggleswade	20	5	11	
Sharnbrook	6	0	0	
Cardington, Cotton End	7	16	6	
Staughton	5	18	0	
Dunstable	37	18	9	
Steventon	4	12	0	
Gamlingay	2	11	6	
Toddington	0	16	6	
Leighton Buzzard	28	12	9	
	175	10	5	
NETHERLANDS Auxiliary Society, by Rev. S. Müller	200	0	0	
Mr. John Deakin, <i>Birmingham</i> Donation	157	10	0	
Greenwich, Friends at, by Mr. Tosswill	19	2	6	
Frome, Auxiliary Society, by Francis Allen, Esq.	85	9	3	
Kent, Auxiliary Society, by Thomas Brindley, Esq.	119	11	2	
Chatham, Female Society, by Mrs. Baldock, Treasurer, (One Moiety)	15	10	5 $\frac{1}{2}$	
Edinburgh, Few Friends (for Support of Native Preachers)	10	10	0	
TRANSLATIONS.				
Suffolk, Society in Aid of Missions, by Mr. S. Ray	14	19	6	
FEMALE EDUCATION.				
Leeds, by Michael Thackrey, Esq.—				
Female Branch Society	29	12	7	
Amicable Society	10	10	0	
	40	2	7	

TO CORRESPONDENTS.

The Thanks of the Committee are returned to Rev. John Scropton and Friends, and Mr. Harrison, of Bromsgrove, as also to Mr. Livett of Kettering, for sundry Magazines, &c. and to Mr. Charles Dodsworth of Tutbury, Staffordshire, for a Copy of Matthew Henry's Commentary, 3 Vols. Fol. for the Serampore College.